

THE LUTHERAN QUARTERLY.

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ARTICLE I.

THE SERMON.

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Joshua 24:27,—“And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which He spake unto us.”

The Hebrew realized the presence of God. His God was an immanent God, whose habitation was the world. God spoke to him in the breeze of the evening in the trees of the garden; He appeared to him in the thorn-bush of the desert, in the peaks of the sacred mountain, on the rocky high-place and by the giant oak. And where God appeared to him the Hebrew raised his altar. It was a holy spot. It had heard Jehovah speak. It was a witness to him and to the generations after him that God had spoken there. This stone at Shechem was such a witness. It had heard God speak. God's words were in it. As the Great Stone Face of the Franconia mountains, in Hawthorne's tale, seemed to speak to the dreaming youth of the valley, encouraging him that his visions would yet come to pass, so the rough contour of the stone of Shechem must have seemed to take on the form of a human countenance. When the Hebrew persevered in the midst

of his temptations and remained true to Jehovah, the covenant stone at Shechem would seem to smile upon him; when he yielded to the allurements of idolatry, it would seem to be vocal with condemnation.

In this light how many witnesses spoke to the Hebrew! The rock at Bethel where Abraham built his altar and Jacob made his vow; the twelve stones at Gilgal where Israel crossed the Jordan; the mound of Shiloh where the tabernacle had stood; the rock of Moriah to which David brought the ark of Jehovah for its abiding rest—they all bore the same witness. They were covenant spots. There God had appeared, and there the people had given themselves in consecration. In that truth the land was steeped; Ebal answered to Gerezim, and the valley of Jordan to the Great Sea.

All that has passed away. A vast and significant change has been wrought. The nation that was so dependent upon locality for its sense of God has lost its land and its people have been scattered to the ends of the earth. The high places are bare and a Moslem temple covers Abraham's rock. Men no longer go up to Mt. Zion to come to worship. The hour is come when neither in Jerusalem nor in Mt. Gerezim alone is God's house found. The destruction of the Hebrew temple was God's declaration to man that His presence is not confined to temples of gold and polished cedar. God's temple is always where God's presence is. Pre-eminently it was in Christ, in whom the real Shekinah dwells. God has come nearer to us in Christ than He ever appeared to the ancient Jew. He is our altar, before Whom every other altar flame grows pale and disappears, so that of the ideal state of our existence, which is the heavenly, the seer writes, "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it."

And now, through the diffusion of the Divine Spirit which proceeds from the shattered temple of Christ's body, every heart may be a temple of God. Therefore "temples of God are ye," said St. Paul to his fellow Christians. The altar of God is the living soul of man, filled

with the power and radiant with the splendor of the indwelling God. The true Holy of Holies is the human soul when God dwells there.

"I am God's temple. In my breast
Where beats my helpless, hurrying heart
That at such futile joys will start,
And stop because death's hand is pressed
Too close, He dwells, my royal Guest.
Oh, great cathedrals, rich with art,
I am your lowly counterpart.
And your high altars no more blessed
Than this poor supplicating frame
In which all mortal ills are rife;
I, too, am hallowed by His name,
And here I bear through sin and strife
A spark of the encircling flame,
A breath of the eternal life."

It was one of the deepest sayings of Charles Kingsley, "Worship is a life, not a ceremony." And that is true of a soul alive unto God. The operations of a Godward sense in such a soul cannot be limited to the prescribed functions of days and places. The knowledge of redemption sheds a sort of eucharistic gladness over all times, places and relationships. But it has also been finely said: "Worship and love are alike. Love may be a life, involving the entirety of a man's being, and sweeping like a tide too full for sound. . . . ; but love has its times for demonstration," its trysting hours and places, its sacramental deeds wherein the inward passion fulfills itself in outward and visible signs. The heart of Christ was a shrine of perpetual worship; yet He recognized and intuitively obeyed the law which accentuates the devout life with occasions of formal and concrete expression. "As His custom was He went into the synagogue on the Sabbath day." He freed us from localization in worship; God's presence is limited neither to Jerusalem nor Mt. Gerezim; and yet by His presence on our earth He has

made a mere rim of shore, a shell of mountain, live in the memory of the world as the Holy Land. The cave which cradled His infant form, the town where the boy grew to be a man, the sea from whose shore He called His first disciples, the crowded cities in which He worked His miracles, the hillside where He spoke His parables, the well where He sat with the sin-cursed woman, the garden where He lay prostrate in the agony of intercession, the hill where He was crucified, the mount where His feet last touched the earth—all these have become, without precept and against precept, shrines of the Christian pilgrims of every age and every land. This land could never be the same again. A pagan Caesar might drive his plowshares through the ruins of its Holy City, raze the chapel which marked the place of the Crucifixion and supplant it with a temple of Venus, but it could never be a profane spot again. It had heard all the words which He spake unto us; it is a witness unto us lest we deny our God. Well could Jesus say, "I tell you, if these should hold their peace, the very stones would immediately cry out."

But we must enlarge our circle. Even Christian sentiment would not limit Christian worship to the Holy Land or Christian witness to its shrines. Neither the Alexandrian cobbler who made his home in Palestine nor the Roman scholar who banished himself to the cave of the Nativity got nearer to Jesus Christ than we may. Persecutions made the early Christians fugitives and outlaws. The apologists frequently assert that their brethren had neither temples nor altars (in the pagan sense of these words) and that their worship was spiritual and independent of place and time. Pagans like Celsus cast this up to them as a reproach. But Origen answered: The humanity of Christ is the highest temple and the most beautiful image of God, and true Christians are living statues of the Holy Spirit, with which no Jupiter of a Phidias can compare. "He that hath seen Me hath seen the Father." That is the last word on Christian testimony. There is nothing in the universe to account for Jesus

Christ unless at the heart of it there is a God of love whom He reveals. Jesus Christ is not self-created; He points to the Eternal as His Father. And He in turn is reproduced in His saints. The early European Christians were wont to worship at the graves of the martyrs; it was their recognition of the witness borne to Christ in the lives so cruelly ended. This was probably the origin of what later became the abuse of saint-worship. The churches of the early Christian centuries bore the names of the Apostles and of the great confessors because they had borne witness to the humanity of God—they had heard all the words He had come to speak to men, they were therefore witnesses to their fellowmen. It is significant that the earliest churches of Rome bear just such names, not only a St. Peter's and a St. Paul's, but a St. Clement's and a St. Pudens' also, patricians who gave domicile to the Gospel in heart and home and became its witnesses in that great pagan city.

What lustre gathers around such names all along the Christian centuries, the personal witnesses who have reproduced to us what otherwise might lie buried as a memory in Palestine—the earthly ministry of God's anointed Son. It is from this line of witnesses that we have received the Gospel. They may not have been conspicuous in the eyes of men, their world may have been the narrow one of the circuit rider or an obscure school, but they "have heard the words of Jehovah which He hath spoken" and are "witnesses unto us lest we deny our God." Such monitors there are, I am sure, in the lives of us all here; venerable pastors who baptized and confirmed us, noble teachers who opened to us the vistas of the larger life—God's noblemen who made His Kingdom a living reality. They are the landmarks of our education; they are the oracles of God.

Such a cloud of witnesses is around us as we re-assemble at this covenant spot. What a hill of testimony we have come back to! For a century this hill has been a Sinai to the host that is gathered here now, and to the larger host which has passed within the veil or is scat-

tered along the far-flung line of Christian witnesses which girdles our globe. The men who founded the Seminary, the men who have taught in it, and the men who have carried its spirit into the world have made this hill a sanctuary of God. It is indeed a representative group who heard the words of the Lord and are witnesses unto us: Schmucker, the pioneer, with the faith of a Moses and the executive capacity of a Joshua; Hazelius and Schmidt, who like Aaron and Hur upheld the hands of the overburdened leader of our young Israel; Morris, rejoicing in his strength, like Caleb, at fourscore and five, lifting up his voice for Jehovah against the Anakim, confident and lusty, a rebuke to all laggards, and an inspiration to all workers; Krauth, whose classic features and princely bearing spoke of the highest things, while his lips framed persuasive words, a Samuel in example and counsel; Schaeffer, the fiery Elijah, who, in his zeal for Jehovah, mourned that he only had not bowed the knee to Baal; Hay, the "Father" of high and lowly, a pastoral soul passing before us continually like another Elisha whose kindly deeds saved Israel; Brown, the statesman-like theologian, polemicist and preacher, called to leadership in days of dissension and confusion, but organizing his forces like David, and like David finding his solace in the worship and songs of Zion; Valentine, the seer with a world-vision, who, like the rapt Isaiah, saw the Lord seated upon a throne, high and lifted up, before whom all things point to "the one far-off divine event to which the whole creation moves"; Stork, the prophet of the inner life, who, like Jeremiah, became the apostle among us of the new and spiritual covenant written upon the fleshly tablets of the heart; Wolf, the zealot, with Ezekiel's vision and Ezekiel's love for his people, agonizing over their humiliation but entranced with the vision of their ultimate exaltation; Richard, the foe of the canonical, who like Daniel refused the king's meat in the great ecclesiastical house which he believed to be in need of another reformation; Billheimer, the lover of the law, who, like Ezra, delighted to make plain the word of the Lord to the

people; Singmaster, the militant president, who, like Zerubbabel, led his colleagues to the inheritance of a new day, and like Nehemiah, built up the walls of his Jerusalem; Clutz, the prophet, with his face ever to the sunrise.

These are the witnesses of our faith who obtained a good report and have inherited the promises. After all, it is the men who labor in it, and not the walls, who make an institution. This hill is a sacred spot in a far larger sense than it lies in our poor power to make it such. It is a sacred spot because of the Christian experience which it enshrines; because of the words of Christian truth and counsel which have been spoken and the Christian character which has been developed here.

In his Gettysburg Ode, delivered at the unveiling of the national monument in the National Cemetery, in 1869, Bayard Taylor sees the pale faces of the heroes of the battle rising before him and claiming the reward of their sacrifice, not in a shaft of granite, or tablets of bronze, but in the virtues of a redeemed and purified citizenship. He hears them say:

“Courage and Truth, the children we beget,
Unmixed of baser earth, shall be eternal,
A finer spirit in the blood shall give
The token of the lines wherein we live—
Unselfish force, unconscious nobleness
That in the shocks of fortune stand unshaken—
The hopes that in their very being bless,
The aspirations that to deeds awaken!”

In like manner shall we not best honor the brave and good men by whose faith and sacrifice we have the inheritance which to-day we celebrate by cultivating “the finer spirit in the blood” which they did so much to inculcate? It were a poor tribute to their tutelage were we merely to reproduce their thoughts in phonographic similitude—as grotesque, indeed, as if we should don their clothes to perpetuate their memory. Every true teacher would beget *children*, offspring who are like him in fidelity to type, but

unlike him in capacity to achieve. The children of the Kingdom are still both "the salt of the earth and the light of the world." These walls do not house an experimental laboratory; they are at once a treasure-house and a light-house. The faith once committed to the saints is a positive and concrete body of truth. Revelation came in Word and is preserved in words. It can be confessed in creed. It is as tangible a reality for a man's soul as his house is for his body. Professor Wentz's monumental *History of the Seminary* traces with absorbing interest the steps by which we came to be the custodians of the faith. This institution was founded to safeguard our infant Lutheran Church in this country against the secularism which followed in the wake of our early wars, the radicalism imported with French ideas of liberty, and the rationalism of the German universities. The oath administered to professors in this Seminary, drafted by the founder and continued with little emendation to this hour, binds upon those who teach here a positive Christian faith specified in the promise to "vindicate and inculcate" our great Confession. These walls have heard that oath and would cry out against the man who should prove a traitor to that faith. Throughout its long history there has never been any question as to the Seminary's doctrinal soundness.

But the spirit of the Seminary has never been that of static confessionalism. It believes that the faith of the Church to be vital must be dynamic. It believes in the beaten oil of the Word, but it holds that oil is for light. From the beginning the Seminary has had a conscience for practical religion and missionary extension. Owing its existence, in the last analysis, to the pietistic movement at Halle, it has always sought to cultivate what the fathers called "personal piety" and to send its testimony afield. It has produced a pietistic type of preachers. Under the absolute separation of Church and State, it has taken to heart certain generic responsibilities. It has felt the obligation of corporate Christian testimony. "It is in this light," I have said elsewhere, "that Dr.

Schmucker's zeal for an alliance of Protestant churches is to be understood. He took the position that while resisting errorists with uncompromising fidelity to the divine Word, the separation of Church and State laid a burden upon all the Evangelical churches to stand together in this fundamental testimony." It is an interesting fact that this Seminary was represented at the first World's Christian Alliance in 1846, and at the first Universal Christian Conference on Life and Work at Stockholm in 1925. The significance of this fact is that the Seminary, small and sequestered though it has been, has had an ecumenical heart and a world outlook. As we recall the setting of a Schmucker, a Hay, a Brown, a Valentine, a Wolf, a Richard, a Singmaster, a Clutz, there is something almost naive in the sweep of their interest. They were citizens of the Kingdom of God. They had heard the words which their Lord had spoken. They pointed the way to our destiny in Him. Afar they saw Him coming into His own. The nations were to be His inheritance and the uttermost parts of the earth His possession. Shall not we, their spiritual children, as we gather for this Centennial celebration, light afresh the fires of our devotion at the altar of their testimony and here highly resolve that they shall not have lived in vain; that this school, conceived in faith and nurtured by the prayer and sacrifice of unnumbered saints—a school true to the faith, pietistic in life, modern in method, ecumenical in sympathy, missionary in motive, progressive in outlook—shall have a new birth of mission; and that its spirit—of the Church, for the Church, and by the Church—shall not perish from the earth!

Gettysburg, Pa.

ARTICLE II.

THE PRAYER.

J. EDWARD BYERS.

O God, our Father in heaven, as we are gathered here on this memorable and auspicious occasion, our hearts go out to Thee in unbounded gratitude and praise. Words fail as we attempt to speak out of the fulness of our appreciation and joy, and out of our deep sense of indebtedness to Thee for all the blessings that have come to us through this venerable institution whose centenary it is our high privilege to celebrate at this time. It has meant so much more to us and to the Church we love than we can express—more, indeed, possibly, than any of us can realize. We praise Thee and magnify Thy glorious name for all Thy goodness to us, realized in the splendid service which this worthy school of the prophets has rendered to us personally and to our Church as a whole.

We thank Thee that in the ages long past Thou didst reveal Thyself to men, and in Thy word didst make known to the world Thy will and all Thy loving purposes. We thank Thee that in due time Thou didst, in Thy mercy, send Thine own dear Son, our Saviour, to us to make Thyself known more fully, to show us the way of life more clearly and to provide for us in His suffering and death and resurrection a way of peace and hope and everlasting life. We rejoice in the gift of the Holy Spirit and in the institution of the Holy Christian Church; in the perfect revelation of Thy mind and heart in Thy blessed word; in the Holy Sacraments with all the spiritual benefits they bring to us.

Looking back, as we do to-day, we are profoundly happy that Thou hast so wonderfully preserved the Church and the Word, and so lovingly and triumphantly cared for her in every season of doubt and sore trial. We rejoice in the true testimony of the apostles, in their faithfulness amidst trials and persecutions, and in their zeal and success in the founding of the Church in many lands. We rejoice in the noble service of the fathers

and martyrs who were devoted and loyal even to the utmost, willing when necessary to lay down their lives for Thy sake.

In a particular way are we grateful for the heroes of the Reformation days who dared to defy all the corrupt ecclesiasticism of the time in order that Thy Word and its saving truth might once more be proclaimed to the hungry hearts of men, and that the Church again might be established in the pure doctrine of the same. Also we thank Thee that when this new land across the sea was ready to welcome to its shores all who sought freedom from the political and ecclesiastical tyrannies of Europe, Thou didst inspire great souls and didst send them hither to shepherd the sheep of Thy flock and to build here a church and a life whose influence was to go out to the ends of the earth and serve mightily in forwarding Thy purposes in the salvation of all the world.

And now, we especially praise Thee for this institution, our Seminary, which has had such part in shaping the religious life of this glorious land. We thank Thee for those who founded it, for their spirit and for their great courage. We thank Thee for all who taught here and for that noble company of men who have gone out from this place to preach the gospel and to plant the Church in all the borders of this land and in many dark and waste places of the earth. We rejoice that this institution has ever been loyal to Thee and faithful to the truth as Thou hast revealed it in Thy Word. May it ever be true of her in the future as in the past that she will know and teach nothing but Jesus Christ and Him crucified as the one true God and Saviour.

Call by the Holy Spirit through Thy Word more men into the ministry of our Church. Give this our Seminary a new inspiration as she enters upon the second century of her power and usefulness. Guide her ever in all things by Thy blessed Spirit. And may her fidelity to Thee and to Thy truth never be questioned. Equip and strengthen her for a service of ever increasing power and success. All this we ask to the praise of Him who is the great head of the Church, Thy Son, our Saviour, to whom with Thee the Father and the Holy Spirit be all glory and honor now and forever. Amen.

Baltimore, Md.

ARTICLE III.

THE HYMN.

MRS. ELSIE SINGMASTER LEWARS.

Tune: Aurelia.

Serene upon her hill-top
She reigns these hundred years,
A mother of God's prophets,
Preceptor of His seers.
Afar her children journey,
From far to her return;
With fondest love they seek her,
For her their spirits yearn.

About her walls the thunders
Of warfare filled the world,
Among her circling tree-tops
The smoke of battle curled;
But at her pitying threshold
She bade all strife to cease,
Within her walls ruled mercy,
Within her gates dwelt peace.

Afar her couriers journey,
Her watchword on each tongue;
"Ecclesia Plantanda"
From sea to sea is sung.
See Africa her debtor!
In India laborers store
The harvest of her children
Who sleep, their labors o'er.

In love her children gather
Upon her wooded hill,
And with the oil of wisdom
Their lamps again they fill.
O, may they ever find her,
When seeking her they come,
A fount of life and blessing,
Their mother and their home.

ARTICLE IV.

THE FUNCTION OF A MODERN THEOLOGICAL
TEACHER.

CHARGE OF THE BOARD OF DIRECTORS: EDWIN HEYL DELK.

It would be presumptuous on my part to offer either criticism or advice to the three professors about to be inaugurated as to what shall be the content, spirit and method of the disciplines which they have been called upon to teach. I speak not as a scholar but as an observer, possibly as a student, of the present theological situation and training of young men for the Christian ministry. Although I represent the Board of Directors on this occasion, what I have to say is only my own personal opinion as touching the attitude, the material offered, and the function of theological teachers in the present disturbed but exhilarating state of religious thought and life in America.

Naturally, on this historic occasion, one turns and looks backward to his own residence and study within this institution. I was a student here over forty-five years ago. The faces of our honored teachers and the text books placed in our hands are vividly recalled. True, our reading was not restricted to the prescribed course of study. A worthwhile library, even in those far off days, was open to our browsing. Many a sober talk concerning biblical problems and the art of preaching could be heard in the rooms of the old dorm. Most of us, I hope, were docile pupils, and many passed in and through the institution free of all intellectual perplexity, and bent on the accomplishment of the practical duties of the ministerial office. They were happy and fruitful years for me and I owe an endless debt of gratitude to the teachers of that day and to the hours of musing spent in

the quiet of what was once the awful, awesome battlefield of the Civil War. The last half century, however, has brought quick changes both outwardly and inwardly to the men who studied here fifty years ago. The political, social, industrial, scientific and historical points of view have changed and shifted, and the modern theological scholar finds himself compelled to make certain adjustments in his point of view and his thinking which call for wise and scholarly counsel on the part of his teachers in the various theological disciplines. It is for this reason that I suggest as our main theme *The Function of a Modern Theological Teacher*.

The outline of my talk is suggested by the material to be presented in the class room to our students by the three professors whose scholarly aims you are about to hear. I place these three disciplines in their logical and vital order—New Testament Language and Literature; Systematic Theology; and Practical Theology which includes homiletics and the application of Christian principles to the whole of life.

I.

The New Testament is the chief source of our material for the building of Christian Theology. The Old Testament provides the historical and spiritual background for some of the fundamental religious beliefs in our Christian scheme of thought and spiritual culture. But, after all, the New Testament must ever be the mine from which we dig the distinctive elements for a Christian theology. Science may modify our interpretations, philosophy may strengthen, or weaken, our appreciation of fundamental religious thinking. Social conditions and political theories may color our attitude toward certain theological trends of thought, comparative religions may furnish illuminating contrasts, historical criticism may require us to reconsider our earlier valuations of New Testament history sources, but ever and always it is the New Testament which remains the primal source of the

facts both objective and subjective with which we must build the structure of our Christian thought. Nowhere has there been such a marked change in the approach and attitude toward the material of theological study as in this field of New Testament studies. When I came to the Seminary years ago I fully believed in the verbal inspiration of every book of the Bible. Questions concerning the genuineness and authenticity of the various books had not presented themselves to me. I believed that each book had one particular writer and that he was not dependent upon earlier scriptures or traditions, but that out of the blue of heaven or from mountain top God spoke to men, and that inspired and controlled by an indwelling divine spirit, the books were made free from all error from cover to cover. To think of myth, or legend, in connection with the Bible seemed destructive and morally reprehensible. A text that seemed usable in supporting a theological tenet could be legitimately taken from any part of the Holy Scriptures. The Bible was to me an infallible authority in its statements concerning astronomy, geology, anthropology, history, ethics and religion. I do not say that our professors held, or taught a verbal dictation theory of inspiration but I fancy I had plenty of company in my jejune conception and belief that the Bible in all its statements was inerrant.

What a change has been wrought in the sphere of New Testament scholarship during the last fifty years. Of course there is a conservative and a radical point of view in the method and in the results of biblical criticism. It is just because of these various, conflicting and often extreme differences in the valuation of the New Testament and its sources that the professor of New Testament literature holds a pivotal place in the theological faculty.

In contrast to a verbal and inerrant theory of inspiration we have the most radical and destructive positions declared by some eminent scholars. Certain surprising conclusions have been reached and accepted even by conservative critics. We believe that the primal Gospel was

written by Mark who received his material through the preaching of Peter. We find that nearly all of Mark's Gospel has been used by Matthew and much of it by Luke; that Luke, as he declares, drew from earlier stories of the Christ in the writing of his own account of the discourses and events. Matthew's Gospel, we are told, has as its nucleus a group of aphorisms of Jesus known as the Logia—written first in Aramaic by Matthew himself; that not only in the chronology but in the statement of events there are wide variations between the various evangelists. John's Gospel, as we learn from Streeter, is as much a meditation and theological interpretation of the person and life of our Lord as it is a biographical and historical record. We know that Jesus must have spoken many times in the language of his people, i. e., Aramaic, and that the translation of his words into Greek of necessity modified their verbal form and significance. If these typical positions of conservative critics were all that we had to encounter we should not be embarrassed in our search for the gospel truths. But those who are familiar with modern New Testament studies of the earlier literary sources, the writer's individual purpose and psychology, realize that we have to face a group of radical critics of the New Testament books who would completely upset all confidence in their genuineness and historicity. Whether it be a Schmiedel who finds only some five or seven "pillar texts" in the synoptics which can be claimed as the definite teaching of Jesus, or the declaration of Canon Streeter in his story of *The Four Gospels* that John does not give us the very words of Jesus but has given us his own prophetic, mystical transliteration of his master's discourses, or with Harnack that Paul created an independent redemption-theology out of his own experience and valuation of Jesus' person, death and resurrection, we quickly see the modern student needs the guidance of a scholarly, level-headed, devout and experienced teacher to lead him through and out of the maze, and help him to the firm ground of a scientific and common sense attitude toward the literary sources of theology.

II.

In the realm of theology the same kind of leadership is needed by the modern student. Theology is the science of religion. It has had a development and history quite as pronounced as has the history of the Church. Just because theology is fundamentally an interpretation of the Christian facts, life and experience it has been modified by the changing ethical, social, political and scientific truths of the centuries. An outstanding illustration of this fact is found in the various theories of the atonement which have been held in different periods of the Church's history. The philosophic setting of the Christian facts first in Greek categories, then in Roman thought patterns and later in German idealism is patent to all students of theological history. The shift from an apriori, absolutist point of view to an inductive, empirical, more ethical conception of the character of God is patent to all of us. We see that theology, and religion itself, has been approached from several view-points. For a certain group, religion was a search for metaphysical and theological truth, an intellectual exercise, a rationalizing of certain predicated attributes of God, man, and schemes of redemption. This was the position of the schoolmen under Aquinas of the Middle Ages, and most of the reformers. A later generation learned that the reasoning powers are but one factor in the theological interpretation of Christianity. This later school made man's sense of dependence upon God the groundwork of religion, and contended for the emotions and the soul's hunger for forgiveness and peace as the primary factors in securing and living the God-filled life. Schleiermacher was the outstanding protagonist of the school. Still later, religion was envisaged as life and spiritual power. Speculative theism was ignored by Ritschl and only the historical and risen Christ was considered the effective force and material for a fruitful scheme of modern theology. No doubt a synthesis of the three forms of approach is needed in order to secure a fully rounded apprehension of the great Christian facts and experiences.

Just as there have been changes in theological method, so traditional theology has been modified by scientific discovery and philosophical points of view. There is no real conflict between the assured teachings of science and essential Christianity. There is a conflict between some of the sciences and certain biblical statements concerning the structure of the universe and the method and order of creation. Some scientists have attempted to saddle their personal metaphysics, or a mechanistic theory, on the universe, and so eliminate the supernatural. This is not science but unwarrantable assumption. The traditionalist has also been guilty of shutting his eyes to facts and theories accepted by the world of scholarship and has made Christian apologetics difficult and almost impossible to the modern mind. The developmental or evolutionary theory as applied to the inorganic and organic world, historical criticism and a purer, advancing ethics have their rightful place beside the primal material of theology. So long as a Haldane and Thomson, Bergson and Eucken, Lloyd Morgan and John Fiske stand for a spiritual interpretation of the cosmos and human life, we may rest content that theism and vital Christian truth is not endangered by true science and modern philosophy.

No doubt certain categories and disputable beliefs will silently pass out of our theologizing, but the great verities will remain. We must retain this body of beliefs raised to the dignity of dogma. Dogma is the logical and necessary outcome of belief. Dogma, however, must be distinguished from confessionalism both as a fact, and as a principle dominating the freedom and progress of theology. Theology is the queen, Confession is the lady in waiting. Confessions dare not impede the way, or attempt to usurp the throne of either theology or the Holy Scriptures. I have no doubt an institution can be set up and continued on the basis of a stereotyped confessionalism. There will always be a sufficient number of teachers and pupils who are satisfied with an unalterable, standardized confession of belief. The Roman Catholic

Church is a striking illustration of such a theological foundation. But such a confessionalism will never win nor hold the free, brave, best students from our colleges who are seeking the truth in nature, in life and in Christ.

Lutheran theology did not cease, or culminate, in the seventeenth century. Dorner, Tholuck, Frank, Luthardt, Martenson, Kaftan and Hermann are a few of the masters that have added lustre to German and Scandinavian theology and given to our Christian faith a wider and fuller expression than the dogmatists that immediately followed Melancthon and his *Loci*. In a word, theology is a progressive accomplishment in Christian truths ever rejuvenated by a fresh study of the Christian facts, the history of the Church, and Christian experience.

The latest and most threatening battle-ground of Christian apologetics is the new psychology. This psychology attempts to describe not only the method of the mind's operation and its activities, but assumes to determine the origin and values of our beliefs themselves. It attempts to assess the truth of the content of our thought. What we once held as a belief based on historical, outward events is now declared to be a subjective creation of fantasy, mere emotions objectified by the imagination, the sublimation of an inferiority complex, or suppressed sexual desire. Of course psychology is young and cocky, but it can be spanked into modesty only by one who knows how. Some modern wit has said that modern psychology first lost its soul, then its mind and now its consciousness.

From this crude sketch of the changing, growing science of religion it is quite evident we need teachers of wide culture, philosophic mind, constructive power, historical sense, love of truth, of scholarship, divine guidance and last but not least—common sense.

III.

May I add a final word concerning the work committed to our professor of practical theology. I must limit my-

self to a single conviction that I hold concerning the teaching of homiletics. The groundwork of homiletics as a discipline is no doubt good analytical power, and to this end a rigid discipline in construction of sermon outlines is basal in the art. This is the technique of the art of sermonizing. The material we take for granted will be biblical truths, world literature, a man's own Christian experience and observation of life. But after all, one's own learning and experience are not sufficient to carry him to the heights of pulpit power and success. I am firmly convinced that the final, best schooling for preaching is the study, the sedulous study, of the great masterpieces of the most spiritual preachers. Just as the young artist gets his inspiration and earlier form in painting from a study of the pictures of a Raphael and a Corregio, just as the aspiring composer saturates himself with the compositions of Bach and Beethoven, so the young aspirant to effective preaching should play, as Stevenson says, the sedulous ape to such sermon masters as Robertson, Brooks, and Morrison. If mental culture is knowing the best that has been spoken and written, then the way to secure the marvelous insight into human souls and the power to touch and move men Godward comes through the study and assimilation of the great sermons of our own age. Truth comes to us through another's personality. A great sermon is the life-blood of a soul that has seen God in Jesus Christ. Here we touch the altar of the man's soul and take something of the sacred fire from the beauty, tenderness and power of his written and spoken words.

We are to be preachers in and to our own age. We have a Gospel of the Kingdom, as well as one of personal redemption. We can not be sheer individualists, for we live a community life, in a communal atmosphere, and with social responsibilities pressing for solution. The social application of the Gospel in the family, in industry, in the State among the peoples and the nations of every clime and color demands a knowledge of sociology as the basis and conditioning of any sane deliverances upon

domestic, social, educational and political affairs. Jesus, however, viewed all social questions from above, from a Godward standpoint. He did not pose as a judge in social conflicts, or political procedure, but He did apply the great laws of justice, mercy and the greater law of love to all the human relations in society. The kingdom of God is the goal of history. Our corporate life in the midst of the world's pain, poverty, greed and crime, cries out for the intelligent healing touch of Christian grace and divine brotherhood. To be able to inspire and make clear the way to such a realization of peace and good will among all men is a task and joy that might fill an angel's soul. The cross of Christ must not be a mere symbol of His sacrifice in the setting up of that kingdom of God on earth, but that same redeeming, sacrificial love must be born in our own hearts if His unfinished task is to go forward in our age of blood and iron. Mammon and Pleasure are our idols, class conflict and war are ever with us, injustice and animalism challenge the conquest of that transforming cross of Jesus. Thrice blessed is that teacher who in some way and to some extent inspires his pupil to go forth in calmness and confidence to guide blind, groping men to the glorious liberty of the Sons of God.

I congratulate you gentlemen as you enter upon your new duties in our beloved Seminary. We know you come to us with high hopes and in the spirit of the founders of our institution. May their catholic spirit, their brave vision of the future and untiring zeal inspire you to love and sacrifice for the same great end. The faces of a long line of noble, pious instructors look down upon you. May you create an esprit de corps which shall be filled with Christian co-operation and love. We commit to you the instruction of our young men promising you our prayerful support in all good work and wishing you God-speed as you take up your splendid service for Christ's sake and the glory of His Church.

630 N. Broad St.,

Philadelphia, Pa.

ARTICLE V.

A PRELUDE TO THE TEACHING OF PRACTICAL THEOLOGY.

INAUGURAL ADDRESS: H. D. HOOVER.

The teacher of practical theology should have many virtues. One of these is practicality. A long inaugural address is impractical on the program of the morning. A brief address is *impossible* in view of the importance of the occasion and the work. Therefore it seemed to be the practical procedure to give here only a preface to the printed address which will be placed in your hands later.

"The Prelude to the Teaching of Practical Theology" is released reluctantly. It is a sketchy and jerky glimpse of a most beautiful field, flowering with possibilities, and rich with the promise of a fruitful harvest. But one is sobered almost to silence by the greatness of our God-given task and this solemn and auspicious occasion in the history and work of Gettysburg Seminary.

One of the first objects to arrest attention upon arrival in the city was a sign with this legend: "Gettysburg—in the heart of New America." At once there was crystallized in a phrase the glorious opportunity of our centenary Seminary: Gettysburg in the heart of the Evangelical Lutheran Church in America. Gettysburg Seminary should function in such manner as to send out a pure stream of theological instruction that will make her, a creative, contributing center of Christendom.

It is impossible to include within the limits of an inaugural address, of any length, *all* that faces the theological teacher of the hour. Just a brief glimpse is portrayed in a passing word. For there are, in the far-a-way look, the cultural, social and political worlds of to-day with their myriad movements and voices. The growing Church in the midst of the changing world is before him. There is also the neighborhood view of friendly forces and fruitful fields. Retrospection, introspection and pro-

spection almost overwhelm with their riches of important pertinent truth. And the more sight is concentrated upon any phase of the field, the future, and the function of theological instruction the more multitudinous and complex become the items of important consideration.

The student-candidate is always in view. It is fortunate that the Seminary which to-day faces the greatest opportunity of its history and that of the Church, should have such a fine quality of youth to teach. The youth are moving and always have moved. But the "youth movement" that promises most for our Church is the *move* of the choice young men of the Church to enter the ministry through Gettysburg Seminary.

We face too the fathers and mothers who in many cases took up an additional burden when they said to their son: "Prepare to preach." All honor to these patient parents, priests, whose deep piety and earnest prayers, high principles and holy practices occasioned the birth of the inner urge in their sons to obey the divine summons to preach the Word.

Another item in the field of vision is the encompassing "cloud of witnesses." This historic occasion amplifies the voices of those who have gone on before. Their spirit as well as their portraits are here. The portraits presented in the Centennial History by Dr. Wentz awaken in us a discriminating admiration for their greatness. The personality—portraits of the leaders of former days in the living alumni of the Seminary vocalize the ideals and messages of these prophet-teachers. The cloud of living witness in the Church, the constituency, and the friends of the Seminary glows with a light that promises a glorious day. This friendly light of the dawn of the new century challenges every teacher and student to be and do his best.

While these and other important views are storming the eye-gate of the soul, there are stirring voices to be heard. The age is asking for an adequate spiritual leadership. The Church is calling for an able ministry. The

souls of men are searching for the light that maketh all things new. The eager lives of youths are crying: "Here am I, send me." The awe inspiring voice of God commands: "Go—preach!"

Never in the history of Christianity did the Church have such an opportunity to bring Christ to men. The possibilities and privileges of service offered by the world field are unsurpassed. Thorough preparation of the ministry is *now* imperative—absolutely essential. If the Church has not taken her rightful place of leadership in modern life, it is because she was unprepared to do so. If the Lutheran Church has occupied a commanding position of leadership in Protestantism, it is because her ministry was equipped and prepared to render this spiritual service for which we believe Lutheranism has a peculiar fitness and therefore responsibility.

The field of an awakened world; the Evangelical Lutheran faith as set forth in her confessions and practices; the position and genius of Gettysburg Theological Seminary, "The Seminary on the Hill"; and the command of the conquering Christ in this day of unprecedented opportunity call for a renewal of the dedication of our *all* to the purpose of sending forth "laborers into His harvest" fully equipped, "thoroughly furnished" and endued with power from on high. Adequate preparation means the elimination of wasted energy, the effective application of consecrated service, the preaching of the Word and ministration of the sacraments in the manner of true leadership and the spirit of the Master.

In answering the call of God in this age there must be a complete realization of the fact that, though we be many members, as Board of Directors, alumni, faculty, student body, congregations, colleges and institutions, synodical bodies, and other agencies within the church, we are one body in Christ. Cordial co-operation prevails in the correct performance of duty. Christianity will triumph when the prayer of Christ is fully answered:

"As thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe."

At the dedication of a beautiful building in St. Louis, Mo., last May, set apart for the teaching of Lutheran theology, the chief address was delivered to an audience of 75,000 people. In a remarkable way the attention of that entire synod was centered upon that seminary. If Gettysburg Seminary is to render the greatest service possible, for which both the Church and the age are calling, for which she was founded by the Church a century ago, the supporting Church must dedicate itself to the delightful duty of generously giving to "the Seminary on the Hill" until it will be comparatively the best equipped school among the institutions of the Church. First things must be placed first in the educational program of the church of Christ.

In addition to ample endowments and large appropriations made in support of secular education, many wealthy foundations are rendering valuable subsidiary service. Large sums of money are spent for material welfare. Some one has well said: "There are so many funds for preserving human life, and so few to make it worth preserving." The time is here when the Church must realize the primary importance of providing for her theological seminary both the candidates in proper quality and quantity and the necessary financial support. It is hoped that these historical exercises will move some man or group of men to present to the Seminary the property at High and Washington streets which was the birthplace and cradle of three institutions, the Seminary, the Academy and the College.

When this goal has been reached the time will have come when the forces of the Church can arise, cross the line of old limitations and unnecessary boundaries and go in and possess the land for Christ. Then will the Church of our faith take her rightful place and exert her proportionate influence on the Christian world; and take this

place of leadership, we pray, without losing an iota of her essential and distinctive character.

To-day we are gathered about the school we love. Gettysburg is the *alma Mater* of old and young. We rejoice in her glorious achievements. But the Gettysburg seen by the young men in their visions, dreamed of by the old men in their dreams is finer and greater than eye hath yet seen. It is to be set on a *high hill* in the Church—a guiding light house: a school of the prophets; a graduate-professional school of the highest standards, a spring of saintly spiritual servants.

The realization of the vision and the fulfillment of the dream, the establishment of His kingdom, calls for a dynamic spirituality. It is true now as it was in Galatia that "ye which are spiritual" (Gal. 6:1) shall restore the erring to the spirit of Christ. We must "be strengthened with might by His Spirit in the inner man," and "be filled with all the fullness of God." (Eph. 3:16, 19). It will require pentecostal piety and power.

The achievement of our ideal calls for high standards of scholarship. "The maintenance of this standard essential of a successful preacher: culture and consecration comes only by systematic, concentrated daily study and thought." (Brooks). Or in the words of a greater witness: the "faithful minister" must be "filled with the knowledge of his will in all wisdom and spiritual understanding." (Col. 1:9). It will require a pure God-fearing and God-seeing mind functioning vigorously and virtuously.

To these great essentials of spirituality and scholarship must be added at least one more: a complete equipment for efficient service. The program calls for a thorough training in modern methods of work—methods that grow out of the nature of our faith and go out with the saving gospel in splendidly adapted scientific servicefulness to meet the needs of the people of to-day. The equipment is an apostolic missionary spirit efficiently functioning in a modern world.

The first and last letters in our honored name, Gettysburg, are G. Let this letter stand for GOD. In the beginning of Gettysburg, God. And all the way through Gettysburg, and to the very end, be God and His glory! And may every Gettysburgian be a "*man of God*."

What a glorious work is this of practically preparing preachers of the gospel! But who is able to do it? We are told that "The sun by its radiation is losing mass at the enormous rate of 4,000,000 tons a second, or more than one hundred and twenty million million tons a year. Even at this prodigious rate it would loose but one-tenth of one per cent of its mass in fifteen thousand million years." This lifts our imagination to appreciate the truth. Inexhaustible are the riches of His grace.

"So far all attempts to solve the problem of the source of stellar energy have raised more difficulties than they have cleared away." (Dr. R. G. Aitken in Science, Aug. 27, 1926). Does the astronomer therefore give up and behave as if there were no sun—no great celestial universe? Does he cease to work because he faces stupendous difficulties, because so far he has been able to read a very small fragment of the message sent to earth on waves of light from incomprehensible distances. All these things but furnish a stimulus to more strenuous efforts. There is the sun. There are the planets, and stars, comets and satellites—the wonderful "glory of God" declaring heavens. And so he continues the search for knowledge.

Turn from the contemplation of the celestial wonders of His handiwork to Him—Creator, Redeemer and Savior. Our God is nigh, and hath revealed Himself to His people! "O the depths of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord?" (Rom. 11:33-4).

Shall this knowledge ever become commonplace? Shall we ever fail to respond to the great challenge to "grow in grace and in the knowledge of our Lord and Saviour Jesus

Christ." (II Pet. 3:18). Shall we ever turn from the meat of the word to husks? Not if Paul's prayer for believers be answered. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." (Eph. 3:17-19).

And fortunately it is also true that "neither height nor depth, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38-9). No wonder the earnest plea follows. It is the cry of a student, apostle, preacher and pastor: "I beseech you therefore, brethren, by the mercies of God that ye present . . . your spiritual service; . . . be transformed by the renewing of your mind. . . . *think* soberly according as God hath dealt to every man *the measure of faith*." (Rom. 12:1-3).

"No man is fit for the kingdom, having put his hand to the plough" (Lu. 9:62) of the study of theology, who looks anywhere but forward "unto Jesus the Author and finisher of his faith," and who does not lift up the handles of study and preparation that he may plough deep in good ground, which thus prepared shall receive the seed of the Word "in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience." (Lu. 8:15). 'Tis the Sun of Righteousness the great radiating center of the plan of salvation who speaks: "Take my yoke upon you and *learn of Me*." (Mat. 11:29).

"O Thou whose feet have climbed life's hill,
And trod the path of youth,
Our Saviour and our Brother still
Now lead us into truth."

—(L. F. Benson).

The primary consideration in facing the work of teaching practical theology in a Lutheran Theological Seminary of to-day is the command of the Great Teacher of Christian Theology who said: "Go teach." This command is quite applicable to the work of teaching in the field of practical theology, for He said: "*Teaching them to observe* all things whatsoever I have commanded you."¹ And knowing the needs of such a great work He also said: "and, lo, I am with you alway."²

"PRACTICAL" THEOLOGY.

Practical Theology which "embraces the theory of the activity of the church" is not to be contrasted with other fields of theology as if they were lifelessly theoretical and this field soullessly practical. Exegetical, Systematic and Historical Theology are all essentially practical in their inevitable issues. All practical science rests upon a theoretical basis and is saturated with a sound theory. Practical Theology "forms the crown of theological study because it teaches the minister of the gospel how to apply and render fruitful in the service of the church, the knowledge which he has already acquired."³

The practical in theology can be overemphasized to the point of excluding the other three fields from due consideration and greatly minimizing their relative importance. Some years ago there grew up a number of Bible Schools and Schools of Missions. These institutions were founded on the idea that training in methods was the only necessary preparation for religious work. After some years of experimentation many of these schools have come to give considerable attention to the other

1 Matthew 28:20.

2 Matthew 28:20.

3 Prof. Dr. R. F. Weidner in "Theological Encyclopedia" Vol. III, p. 5.

three fields of theology. A few of them have been transformed into theological seminaries.

ALL FOUR FIELDS ESSENTIAL.

The doctrinal content of any theology will largely determine the character of the theory and methods of practice. To the modern student the glorious heritage of history not only brings its enrichment in itself, but the necessary perspective, without which vision tends to become uselessly visionary. To keep from sinking into the slough of earth conditions the Christian worker must breathe the upper air of the Truth⁴ philosophically presented. Confidence and conviction are born in the mind of him who has the means of searching sources.

This view is neither provincial nor new. In the "Evangelical Review" for July, 1849, appears this sentence: "There is a tendency in certain directions to undervalue it [Exegetical work in the original languages] in a course of theological training, and to neglect it on account of the time which is required in preparatory education, in order to make any attainment in it; and because it is not known to many that practical piety and freedom of opinion in religion have their proper home in the Exegetical study of the Bible, and necessarily grow out of it."

In some quarters there is a deplorable withdrawal from certain indispensable courses of study. A great teacher in a university school of theology writes this paragraph in a recent personal letter: "I have conducted classes in doctrinal preaching, the method being that one or two men preach a short sermon each hour on a Christian doctrine, a schedule of these having been prepared; and the rest of the hour has been occupied in conversation about the best ways of presenting the doctrine. In former years the students and I greatly enjoyed and

4 John 14:6.

I think benefitted by this class. A total blight fell upon this course because of the new philosophy. And the course like the courses in Systematic Theology found itself deserted by the more imitative young men who were afraid to differ from the new fashion."

On the other hand there are evidences of an awakened interest and a profound scholarship in the pursuit of studies in the interpretative, doctrinal and historical fields of theology. There is some basis for the view that all truth well taught, thoroughly understood and believed has a practical dynamic. But in theology every field of study is indisputably important to a minister's complete equipment.

It is both a great responsibility and a rare privilege to take up theological instruction in the company of an able and distinguished faculty of co-operating co-workers in the venerable Gettysburg Seminary, which has proven itself an influential leader and servant of the Lutheran Church in America.

DEVELOPMENT OF STUDY OF PRACTICAL THEOLOGY.

"As a separate branch of theological science it only exists since Schleiermacher. Originally in the Reformation practical theology was essentially pastoral theology."⁵ Instruction in practical theology was first attached to the duties of the pastor and given in the parsonage. It has never been entirely divorced from this connection. In one large seminary of to-day under university auspices all the courses in Homiletics and Pastoral Theology are given by pastors of the local city churches. In most cases ministers really learn pastoral theology in their own pastorates.

In the second stage, courses in practical theology were attached to the work of teachers in one or more of the

5 Lutheran Encyclopedia, p. 386.

other fields under seminary auspices. In a large number of seminaries, courses in practical theology are added even to-day to the work of the other chairs. The separate chair of Practical Theology came as a third stage. The fourth period was entered when two or more chairs were needed to present the courses in this field. We are on the threshold of the fifth advance, in which there will be a closer co-ordination of the work in practical theology with that of the other three fields, and in a clinical way with the Church.⁶

Practical Theology is the fourth field. It is always mentioned last in theological seminary catalogues. It is last but not least. Its courses overflow these days into departments formerly devoted exclusively to other fields as well as into several chairs of its own.

It seems to dominate theological education to-day. An indication of this fact appears in the nomenclature used in catalogues of representative institutions. In Yale Divinity School four of the five groups containing all the courses of study are designated as practical, viz., A. Pastoral Service; B. Missionary Service; C. Religious Education; D. Social Service. The fifth is (E) History and Philosophy of Religion. The designation of the groups in Boston University School of Theology is: A. Pastoral Group; B. The Educational Group; C. The Missionary Group; D. The City Church and Social Service Group; E. The Rural Church Group.

WHAT THE THEOLOGICAL TEACHER FACES.

The teacher of theology to-day faces the world of theological thought and literature. He faces the world of culture and learning; of commerce, and of politics. But the world he sees stand out in the midst, in the maze of the modern era is the world of people—of immortal souls. John Ruskin did not overstate the case when he

⁶ See "New York City—A Theological Laboratory" School and Society, Vol. XXI, No. 538, and "St. Peter's, Old Chelsea," The Churchman, Feb. 20, 1926.

said: "The issues of life and death for modern society are in the pulpit."

The teacher of Practical Theology faces particularly *the Church*—the growing, changing church; the minister made and minister making church. Before him is the church as he sees it; the church as she ought to be, and the church becoming.

The correct view is not with either the scorers who declare "that she has finished her course," nor with the mourners who "contrast the old day with its little wooden churches and great stone ministers with the present day with the great stone cathedrals and the little wooden preachers."

The fields seen by the teacher of ministerial candidates are "white already to harvest."⁷ And he has a disturbing realization that "the harvest truly is great, but the laborers are few."⁸ A glance at the field indicates the gigantic character of the task of preparing an adequate ministry for the church in the world of to-day.

What the church demands—what the field needs is a preacher of the Word, of the highest spiritual type, a pastor of the finest possible preparation, and the master of a complete equipment. The need never was greater. The quality demanded never was finer. The tests applied to the ministry were never more severe. And the task of supplying the need never was more difficult.

RECRUITING CANDIDATES.

At the very outset the waiting, witnessing church should face the fact that she must prepare the way before the gateway of the theological seminary. She must not only adequately maintain the seminary, fully equipped to do its proper work, but she must be the sounding board which will enlarge and enhance the voice of God, calling young men to enter the ministry.

A recent editorial on "The Church and the Ministry"

⁷ John 4:35.

⁸ Luke 10:2.

contains this pertinent paragraph: "A curious thing in Protestantism is that the local churches seem to have no interest in giving boys to the ministry. It is an almost unheard of thing to-day, and yet why should not churches be interested in educating their own leaders and why should not the local church be proud of giving strong men to the service of God's altars? I sometimes wonder if the great gap between the seminaries and the churches is not one cause of the decline of interest in the ministry, and whether some way could not be found whereby the local churches and the divinity schools could be brought into closer contact and co-operation. Would it help if some of the best men in theological faculties were set aside to visit the churches, and plead, not for money, but for men? And would it not be a fine thing if here and there a church could send up one of its best youths to a seminary as its own gift to the ministry, assuming all financial responsibility for him."

The lack of candidates for the ministry was recognized in the address of President Lowell of Harvard, delivered a few months ago at the Phillips Brooks house to the Harvard Graduate School Society. In reporting the same the International News Service contained this paragraph:—"Harvard originally was founded to produce ministers and at one time half of the graduates were ministers the speaker said. Too few Harvard graduates, he continued, realize the possibilities for a career in the ministry, chiefly because they believe they will meet only the limited few who belong to one religious sect. In concluding, he urged those present to go into the ministry."

To solve the problem of securing the proper number of qualified candidates for the ministry there must be cordial co-operation between the church and all church institutions dealing with the youth.

COSMOPOLITAN CONTACTS.

Lutheran theological faculties have the compelling oc-

casation to be cosmopolitan in contacts and mission, because of the nature of the Lutheran Church and its location throughout the world.

The theological faculties of the American Lutheran Church have an obligation to make known and bring to the church the best thought of Lutherans in other lands and languages. This requires acquaintance with the works of such men as Achelis, Ihmels, Heinrich, Böhmer, Hanck, Girgensohn, Heim, Von Hoffman, Rendtorf, Seeberg, Wilhelm Walther, (not to mention many others of this tongue) and leading theologians of confessional leaning in Scandinavian countries. Because of significant advances in research in Great Britain, especially by Scotch theologians, theological literature in English will also receive careful attention.

Our Lutheran theological faculties should be connecting links between Europe and America, and avenues of interchange of theological thought in the Lutheran Church in America. In addition they should be in constant contact with the pioneer fields of the church in all lands.

In this cosmopolitan outlook and service Gettysburg Seminary must function effectively. In her beginnings, a century ago, there came from Lutherans in other lands timely and valuable help, which gave the seminary an auspicious beginning. We of this day have the glorious heritage of a school of the prophets with enriching cosmopolitan contacts. "Be ye also enlarged"⁹ seems to apply also to this phase of the great work our seminary is called to do.

"Europe may need our help. We are in greater need of Europe's help. We need the theological co-operation of Lutherans abroad, who, though they are divided into different nations, have been marching forward. We need the fruits of their academic scholarship, their sermons, their homiletic and pastoral reviews, their rich, beautiful devotional literature, their experiences in inner mission work, their matchless textbooks for pupils of

every grade, through high school and college—books little known to Religious Education in our country, which, being a reaction to the limitations of Sunday School teaching and anxious for wholesome expansion, has a far way to go before it can attain to the level of "Religious Pädagogik" of Germany and Scandinavia."¹⁰ At least, the American teacher should be at home in handling European Lutheran literature.

The best is not too good for the contemporary student of theology. Its incumbent on theological teachers and leaders to bring the best from the ends of the earth and make it available for the training of the coming generation of church leaders.

CRITICISM FUNCTIONING.

The present day teacher of theology functions in a field and in an age in which criticism of all kinds abounds. It may sometimes seem that criticism is the outstanding feature of our own times, or of our country, or of a group within the church. But criticism of theological institutions, of the Christian Church, of the ministry, and of the methods of instruction in theology is not confined to any age or country.

In the "North British Review" for February, 1850, appeared a discriminating article on German Theologians. It was extremely critical. It divided theologians into five classes: Left, Near-left, Middle, Near-right, and Right. The "Left" it said "were those whose boast it is to exalt Christianity to the sublimity of speculation, as that of deistic rationalism is to bring down to the level of vulgar comprehension. . . . The Left and Right have each one principle—the one, Reason—the other, the Bible. The Middle party has two, the Bible and Christian Consciousness." Fault was found with all groups.

"The Lutheran Observer" in an issue published in 1850 says: "British orthodoxy sympathizes considerably

¹⁰ "Some Aspects of the Work and requirements of a graduate School of Theology" by Prof. J. O. Evjen, Ph.D.

with this party [the German "Right"] though it has the fault of an undue exaltation of Lutheran peculiarities; a certain sectarian harshness which refuses to look genially upon the manifold Christian phenomena beyond its own camp, and somewhat blind Church and King conservatism."

The second article in the first issue of "The Evangelical Review"¹¹ is on the subject: "Theological Education in the Lutheran Church in the United States." From it we quote: "We frankly admit the fact, that theology as a science, has made little or no progress in the Lutheran Church in this country, and particularly that form of it which is found in the symbolical books of the church."

In speaking of the effect of admitting into the ministry men of "very little mental training or theological knowledge," the writer says:—"The influence of such again upon the people is to continue them in their ignorance. They have no just appreciation of the importance of education among the people. If its power is understood and sometimes felt, it is referred to pride or ambition. Such ministers afford very little encouragement to the people to educate their children. In schools and colleges they take no interest, at least they put forth no active efforts to call them into existence and to sustain them. . . . A very limited amount of education will be considered sufficient, the mode of study will be superficial, the mental discipline next to nothing, and the whole course lame and inadequate to the purpose for which it is designed. At the same time some of the most important parts of theology will be almost ignored by incompetency in the teacher to communicate, or the student to receive."

The remedy suggested is that: "the ministry must raise the people, and the people will sustain the ministry." The first part of this process has taken place. The people have been raised in every way—in standards of living, in levels of intelligence, in canons of taste, and in reach of ideals. Much of the criticism of the ministry

¹¹ Edited by Prof. Wm. M. Reynolds and published in July 1849.

grows out of this situation. The ministry as a whole has not grown proportionately. And many minister as though the people had not grown and developed out of the yesterdays into to-day and some even to the very verge of to-morrow.

The writer of the same article¹² deplores the fact that the theological seminaries of the Lutheran Church in America are undermanned; that there is a tendency to "receive students who do not possess adequate preparatory knowledge." The effect of this, he opines, will be to make young men indifferent to the study of theology or cause them to attend "the better organized institutions of other churches." He concludes the paragraph with the statement: "Thus the influence of our theological schools, unless they are based upon and conducted in accordance with the elevated standards of preparatory and theological education which is demanded by the spirit of the age, is opposed to progress in theological literature."

This observation is most certainly true. It is a timely statement of a timeless truth which all the educational forces of the church to-day should humbly heed, and upon which they should act with due regard for the great trust to them committed.

The low standards of education no doubt account for the poverty of great theological literature among the rich contributions of the American Lutheran Church. At any rate the author's criticism if clothed in appropriate words would correctly voice the sentiments of many observers of the hour.

At a later date "The Norsk Kirkeblad" gives an opinion of the clergy in the Church of England. "The clergy of the state church possess, as a rule, a university degree. But they may have taken their examination in mathematics or in classical languages. They have their theological examination from one of the clerical schools of the Church of England; thus a seminary training which has creedal limitations. They lack, in theology, the free

¹² "Theological Education in the Lutheran Church in the United States."

study possible in a university. Hence their frequently antiquated narrowmindedness. They are lacking in a deeper search for truth. They are often mere dilitantes in theology, quite wanting in expert knowledge."¹³

Criticism raised its voice in another quarter when: "In 1900, seven theologians in Denmark, three of whom were in the active ministry, three recent graduates of theology and one a docent in the University addressed themselves in behalf of the University students of Theology to the Consistory. They suggested a course of four years in theology, criticized much of the memory work required for examinations through the "manuduction" system which hindered independent work on the content of the various branches and thus checked the development of the student's personal scientific life. They advocated the shelving of the special course in patristics, and a reduction in exegesis, but stressed the religio-moral contents. They recommended "repenter" and "laboratory" (seminar) work, and additional professors. They claimed that a great number of graduates in theology left the University 'without any real interest in theology, or without any desire to continue their studies as ministers.' They pointed to the rather scant use of scientific theological literature among the Danish clergy, as proof of which they referred to the 'poor libraries among our clergy.' . . . Three of these who signed this address are now eminent professors of theology: J. Oskar Andersen, church historian; Fr. Torm, exegete, both in the University of Copenhagen; Edv. Lehman, in the University of Lund, Sweden." This note concludes with the thought-provoking sentence: "I am not aware that any great change has taken place in the teaching of theology in the University of Copenhagen."¹⁴

In justice to the situation in Denmark there should appear here a further quotation: "With all due consideration for the situation in Denmark, the Danish clergy

¹³ From a note on an article in *The Norsk Kirkeblad*, Christiania, Norway, 1919, by Prof. J. O. Evjen, Ph.D.

¹⁴ "Some Aspects of the Work and Requirements of a Graduate School of Theology." Footnote p. 19, by Dr. John O. Evjen.

outstrip the Lutheran clergy of America in theological productiveness and appreciation of theological scholarship. It perhaps leads the Lutheran world in preaching."¹⁵

Sufficient has been quoted to indicate that criticism of theological instruction and of the ministry is not limited to one time or place. Almost all religious journals—as well as many general publications—in all countries at any designated period contain some criticism more or less pertinent.

CRITICISM CONSTRUCTIVE.

Criticism is indicative of life and hope. It has a good service to render. All that makes for growth and efficiency should be received with gratitude. One is not condemned because criticized but when he fails to profit thereby. Great good should result from the present critical attitude of the public and the church toward theological instruction and its product. It will reveal how good it is, point out its weaknesses, and undoubtedly stimulate a greater development.

Church history gives us an impressive illustration of the good which may result from critical opposition. Paul's work in the region of Galatia (the churches addressed by the epistle to the Galatians) was severely criticized by Judaizing teachers. Because of this he wrote the epistle to the Galatians. This, with the more elaborate epistle to the Romans, sets forth the plan of salvation in the best of all forms. Thus we may truthfully say that criticism occasioned the clearest and most emphatic statement of the plan of salvation in general, and of the doctrine of the justification by faith in particular.

Criticism to-day is not due to the fact that conditions warrant more criticism than formerly, nor because intellectual advancement has made men more critical. These

15 Ibid.

considerations determine to some extent the nature of the criticism. And while there is no disposition to hush the critical voice, there is a growing desire to raise it to the constructive level, and to learn to profit by it to the fullest extent; a desire that it be directed to the glory of God; conducted in a Christly manner; and permeated by the wisdom of the Holy Spirit.

Constructive criticism prevents slavery through imitation, and so the domination of tradition. It may be disturbing and at times disconcerting, but one plows the soil at seed time.

CRITICISM REFINED.

However, fault finding and hypercriticism are never to be commended. Never should any spirit foreign to the spirit of Christ be allowed to enter critical procedure. Too often we shortsighted "contenders for the faith" insist on having our way, or the immediate ascendancy of our viewpoint; failing to rest our case on the merits of the truth involved, and becoming willing to lose now abiding the time when the Truth—Christ—will triumph. It is even possible to err in defending Christ if it is done in an unchristian manner.

With the confidence that Christ will conquer, that the truth will prevail, we can sometimes best bring about the reign of peace and the triumph of righteousness by "waiting on the Lord"—even to the extent of suffering what seems to be defeat. Joseph suffered defeat at the hands of his more aggressive brethren. And Joseph lost many things. But Joseph in loyal consecration waited on the Lord. The prison of waiting became the prelude to princedom.

THEOLOGICAL SEMINARY A GRADUATE-PROFESSIONAL SCHOOL.

A rather casual observation only is necessary to see that the theological seminaries—the oldest graduate-

professional schools in America—have not kept pace with the growth of graduate schools in medicine, chemistry and other sciences. This appears to be true with reference to entrance requirements, equipment, preparation of teaching force, size of faculty and support of teachers, methods of teaching and research, and in curricula. The comparison in these things does not commend the school where the queen of all sciences is taught.

In view of these facts it is astonishing what splendid results have been achieved in theological education. It is also true that there has been greater progress in theological education in America than is generally recognized.

After reviewing the situation of theological education in America, Dean Thomas Wearing says: "In spite of academic traditions inherited mainly from old lands across the sea, . . . in spite of group prejudice in many circles against the application of scientific educational standards in religious pedagogy, the theological seminaries of North America are more and more approximating university methods and gaining an authentic university atmosphere. Not a few of them are fast becoming great centers of intellectual and ethical interest where knowledge of things spiritual in a world-wide plane is brought to the service of the student who has recognized "a moral obligation to be intelligent" and who has set out with high courage to find his own place in the work of the Kingdom of Jesus Christ."

Great things yet remain to be done. And the achievement of these grander ideals in the realm of theological instruction challenges the modern teacher and churchman. The successful accomplishment of the aim to make our Seminary a real *graduate-professional* school, furnishing an adequate ministry for our beloved church, and genuine spiritual leadership for the age requires whole hearted co-operation first within the school itself of Directors and Alumni, students and faculty. It calls for sympathetic and active, energetic co-operation of the home, the congregation and the college; of our students,

the constituent synods and the church as a whole including all her other institutions with the Seminary. Only thus can the situation be fully met. We are all one, and that the body of Christ.

THE STUDENT CANDIDATE.

Here in the midst of the many things which confront us let us place the student of theology and candidate for the Christian ministry. In these we face splendid prospects. Their helpful preliminary training and wholesome spirit augur well. But even so the task of fitting themselves for their great work of life is stupendous, both from the standpoint of responsibility and that of possibility.

WHAT IS REQUIRED.

Much is required of present day ministers. They must get along with God, developing a real intimacy in spiritual things. The minister must get along with people—all kinds and classes of people. He must meet people under all conditions and circumstances with sympathetic understanding and kindly disposition. He must be able to see the viewpoint of others, and have a keen and sensitive appreciation of those forces which guide the destinies of people. He should possess an intelligent insight into human nature. This is the great test of the minister, "Can he get along with people?"

It is required of the minister that he get along with the world of to-day. He must adapt himself to the needs and conditions of his particular field. He must keep in touch with the cultural world. He must be in helpful contact with the world of affairs. He must keep growing in the realm of theological and religious intelligence. It is required that he be a spiritual leader the force of whose impact upon the world of affairs will lift and lead.

All this requires the grace of God. And the grace of God makes use of thorough education to-day even more

so than in the days of St. Paul. Dr. Denney of Glasgow, states the necessary preparation for the sacred vocation as threefold. "The preacher must so know his Bible as to find the gospel in it; be so familiar with the thought of his age as to adapt his preaching to its needs and questions; be so thoroughly trained as regards both his literary style and his mode of delivery, as to commend his message by its manner as well as by its matter."

PRE-SEMINARY PREPARATION.

One fruitful way of determining what the course of training should be is to ascertain the needs felt by ministers in actual service. No doubt a more extensive investigation than that about to be quoted would yield different results. Such a survey should take into account the influence of the length of the ministers' experience, their locality, nature of work, and denominational connections. But the survey is of sufficient value to quote in part.

A representative group of ministers in a certain denomination were asked three questions:¹⁶

1. "In view of the present demands of your ministry, which college courses that you pursued have been of most help to you?"

The answers to this question favored preparatory subjects in the following order: a. Of major importance, English, history, classics, science. b. Of lesser significance, sociology, mathematics, philosophy, psychology, modern languages, and public speaking. c. Those receiving minor emphasis, education, and political science.

2. "What college courses that you did not take do you now wish you had taken?"

The answers to this question are interesting from the standpoint of confession (the courses they did *not* take). The result of the replies: a. Stress was laid upon science, history, sociology, education, and economics. b. Secondary stress was placed upon English, public speaking,

16 President G. M. Potter, investigator.

psychology. c. There was a scattering vote for classics, etiquette, philosophy, political science and religious education.

3. "What particular courses would you suggest for ministerial students to pursue in college?"

Replies to question three brought the following: a. Those receiving the majority of votes, science, history, classics, sociology, English, philosophy. b. Next in the estimation of the voters came, education, psychology, economics, religious education, public speaking, and mathematics. c. The following received the fewer votes: political science, advertising, musical appreciation, library training, etiquette, missions, modern languages and salesmanship.

The result of the investigation is disappointing, though the tabulation was not made to show which subjects ranked first in the individual ballots. There are some significant omissions. The prevailing emphasis is on the "pre-practical" courses. The answers to question three are particularly at variance with the opinion of others who read these answers. The fact however stands forth—that in harmony with the practice of the best Medical Schools it is good pedagogical procedure to require specific pre-seminary training, and qualitative entrance preparation.

This investigation had to do with pre-seminary preparation. It is hoped that the present surveys conducted in the United Lutheran Church, one, the college survey, two, the survey of theological education, may be supplemented by a careful survey of the functions of the modern minister. The findings of these surveys will furnish priceless source material.

THE THEOLOGICAL CURRICULUM.

Recent changes in the theological curricula have generally been made in the interests of better educational methods and with the purpose of preparing a more efficient ministry.

Greater service can be rendered when the theological curriculum is (a) humanized: that is when students are taught rather than merely subjects; (b) socialized: teaching candidates of the people to work with the people for the people; (c) individualized: the minister himself must "be strong in the grace that is in Christ Jesus,"¹⁷ "holding faith and a good conscience,"¹⁸ and "being an example of the believers";¹⁹ (d) electrified: sending out those who are "thoroughly furnished"²⁰ and will "preach the word, and be instant in season, out of season";²¹ (e) vitalized, "that thou *stir up* the gift of God which is in thee."²² The standard of scholarship should be as high or higher than the best graduate schools in other fields.

The Seminary must marshal all its educational forces to develop the theological students to the highest possible degree of personal greatness and professional fitness. "The main subject to teach in the seminary as elsewhere is the *student*. And the best method is to allow the student to teach himself under guidance. There is no real man except the self-made man. The student should develop, whatever he studies, self-reliance, initiative, resourcefulness. He should learn to synthesize his knowledge and experience. He should become a creator. These things cannot be done for him."²³

"The truth is that the world climbs upward to a higher and a better life on the shoulders of the great men and women whom Jesus has set on fire with a passionate love for humanity."²⁴ How important then is both the *subject* and the *object* of our teaching!

"A man preparing for the ministry needs a more varied training perhaps than for any other calling."²⁵

17 II Tim. 2:1-7.

18 I Tim. 1:19.

19 I Tim. 4:12.

20 II Tim. 3:17.

21 II Tim. 4:2.

22 II Tim. 1:6.

23 Dr. R. L. Kelly.

24 Rev. Dores R. Sharpe.

25 President George M. Potter.

Every candidate must be a diligent student at the feet of the Master, in a field of knowledge surpassingly wonderful, studying under the finest guidance expert pedagogy and educational forces can provide.

Preparation for this holy office includes many phases both theoretical and practical. For example, "every minister has a right to have his mind work beautifully as well as truly, so that while truth-lovers shall admire it, people of taste can too."²⁶

STANDARDS OF SCHOLARSHIP.

Perhaps there has been more criticism of the standards of scholarship in theological education than of any other phase. Some critics have denounced low standards, and others have deplored overemphasis on scholarship.

There are many reasons why scholastic standards in theological education remained lower than, for example, in medical schools. One of these, being a heritage, is fully set forth in "The Evangelical Review."²⁷ Other causes are mentioned or inferred in the same article. But perhaps it can be summed up in the statement that the Church as a whole did not want scholarship in the ministry. When the Church really wants it and is willing to pay the price she will have it. There is no antipathy between spirituality and scholarship.

The Great Teacher of the apostles laid great stress on mental development, training and enrichment. His "Whom thinkest thou?" "What thinkest thou?" "Think on these things." "Go teach," and many similar statements emphasize the place of a well ordered and properly trained mind in religious work. "When anyone heareth the word of the kingdom, and *understandeth it not*, then cometh the wicked one, and catcheth away that which was sown in his heart." (Matt. 13:19). The nature of the case demands the finest possible mental training.

²⁶ Dr. N. J. Burton.

²⁷ "Theological Education in the Lutheran Church in the United States." "Evangelical Review," Vol. I, No 1, p. 19.

ST. PAUL WAS A SCHOLAR.

At the sunset hour he looked back to Timothy in the sunrise and his counsel emphatically endorses scholarship. He pleads with the young preacher to "give attendance to reading"²⁸ to "meditate upon these things";²⁹ to "study to show himself approved unto God";³⁰ and for constant and continued growth saying: "continue thou in the things which thou hast learned."³¹

THE SPIRITUAL LEADER.

The spiritual leader should be "transformed by the renewing of the mind"³² and then mentally stirred³³ if he is to deal effectually with a situation into which heresies and false doctrine seek admittance. He should *grow* in *knowledge* as well as in grace.³⁴ Genuine scholarship is one of the finest servants of spirituality. A candidate for spiritual development cannot neglect the proper training of his priceless mental talent. How can any one presume to preach the "unsearchable riches of Christ"³⁵ without training and using to the utmost all his mental powers?

AIM OF SCHOLARSHIP.

The fact that low standards of scholarship are disapproved exhibits a helpful interest, a hopeful concern, and a promise of the dawn of a day of better things. It is an indication that the Church realizes the need of the hour; the true character of the work of the ministry; the nature

28 I Tim. 4:13.

29 I Tim. 4:15.

30 II Tim. 2:15.

31 II Tim. 3:14.

32 Romans 12:2.

33 II Peter 3:1.

34 II Peter 3:18.

35 Ephesians 3:8.

of our faith which demands "all our mind";³⁶ and the high ideals of service under God who writes His laws in our minds.³⁷ Scholarship should have a twofold aim: 1. to make a superior person who has in him the "mind which was also in Christ Jesus";³⁸ 2. to make a superior "workman that needeth not to be ashamed, rightly dividing the word of truth."³⁹

The preacher "should not awaken distrust in the minds of informed and intelligent hearers by treating the Bible by antiquated methods of study; but without entering on disputable questions should be able to show in his preaching that he is not ignorant of, because indifferent to the fresh light that is falling on the sacred page.... He should be qualified to speak a word in season in relief of doubt, or for the removal of difficulty."⁴⁰ This means scholarship must be serviceful to Christ.⁴¹

SCHOLARSHIP TO BE SERVICEABLE.

The Christian preacher is minister to men's bodies.⁴² He is the preacher to men's minds. As such "he comes at last to the day when he can seize the great passwords and insights of contemporary thought and by God's grace bend them all to the purposes of the kingdom of Christ"⁴³ At the same time such an one like the scholar, Paul, can feed with milk those who are not able to bear the meat.⁴⁴

He is the shepherd of men's souls. And the fulfillment of these functions requires constant study. It is not merely a matter of three years but a lifetime of mental growth, enrichment and discipline. And here let it be said with all possible emphasis, that the chief aim of scholarship in practical theology is not to specialize the

36 Matt. 22:37.

37 Heb. 10:16.

38 Phil. 2:5.

39 II Tim. 2:15.

40 Principal A. E. Garvie of New College, London.

41 I Cor. 3:16-23.

42 Rom. 12:1.

43 Dr. L. H. Hough.

44 I Cor. 3:2.

candidate away from the pastorate, but to enable him to enter the heart of it and not merely work in its circumference and dwell in its neighborhood: The aim is to make an able ministry of the precious Word.

"Education is now more general; literature of many kinds has a wide circulation; and the pulpit or the platform must not be allowed to fall behind, but must be kept in advance of the popular intelligence and culture."⁴⁵ If this situation were fully appreciated the select few, the very best, most capable and finely endowed young men would be challenged to enter the ministry. Because Christian leadership "must be kept in advance." This should be interpreted to mean not only that the minister must keep in advance, but render a service that will insure the advance of those following. This standard will require the entire consecration of the best in youth by the best youths for the purpose of making all souls ageless "lambs of His flock."

"Must be kept in advance." Lack of expert knowledge; absence of deeper searching in truth and thorough scholastic discipline; no experience in painstaking exploration of special and related fields of knowledge tends toward narrowmindedness and intellectual diletantism. Both are incompatible with an able ministry of the word and a capable ecclesiastical administration.

BASIS OF SCHOLARSHIP.

The basis of sound scholarship is laid before the study of theology begins. In this preparatory period there must have been born the genuine scientific spirit and the mastery of the scientific method. These to be of full value in the study of the "queen of all the sciences" must have grown up in a sweet, strong spiritual life, born from above, nourished by the Word of God, and exercised in a normal Christian experience.

"The task of appropriating every sound position of the scientific mind and of making each a part of a glad and

45 Prin. A. E. Garvie.

victorious Christian utterance is full of that summons which calls for the best thought and the best expression of the Christian preacher. And in performing this task he draws aside the curtain and reveals Jesus to our generation in his full majesty and commanding appeal."⁴⁶

"The pre-theological student should really feel at home in at least one of the sciences and should comprehend the scientific spirit and method. How much heat wasted in controversy might be transformed into helpful forms of energy, if only more ministers knew that modern science does not deal with origins."⁴⁷

"Christianity first made science possible, being the only religion which does not fear science. Christianity, therefore, fears no theology, and theology fears no other science, but welcomes its aid."⁴⁸ Space does not permit going into detail regarding the educational processes and courses involved in laying secure foundations of scholarship. But certainly there should be the mastery of language, including if possible German and the classical languages; a taste for literature and a lively appreciation of the same; an acquaintance with history and the historical method; a grasp of the principles and processes of psychology—these in addition to the appropriation of the scientific method and the development and discipline resulting in initiative, resourcefulness, self-direction and industry are important essentials.

MINISTER'S WORK REQUIRES BETTER PREPARATION.

The nature of the minister's duties require the finest possible preparation. "An effective pastor is a combination of scholar, saint and social engineer. He must, first of all, know from personal experience the power of the gospel. He must preach at least one good sermon a week, make innumerable addresses, visit the sick, bury the dead, administer a church, share in social reforms,

46 Rev. Dr. L. H. Hough.

47 Dr. R. L. Kelly.

48 Prof. Dr. J. O. Evjen.

help in the Sunday School and young people's societies, know how to put on a pageant, and be judge of church music. He studies as much as a doctor, argues as much as a lawyer, delivers more public addresses than a cha-tauqua lecturer, manages finances like a merchant, shares in human tragedies and joys like a priest.

"Because of his varied occupations the minister is more like an apostle than a prophet. He is the Herald of the Gospel, but he is also the promoter of an institution—the pastor of a church. He must organize other people's activities, direct other people's thinking, and inspire other people's faith. He is a shepherd of souls, a physician of the spirit, and advocate of righteousness, a minister of God, a leader in the vicarious tenth of society—those earnest souls who serve the world rather than exploit it."⁴⁹

THE AGE DEMANDS BETTER TRAINED MINISTERS.

The Church to-day demands a ministry of superior training and scholarship as well as one of the elite spiritually. "Perhaps the outstanding weakness of the downtown church may be found in its leadership. The minister of to-day is not adequately trained for his task. What doth it profit if a man knows all theology but hath not the ability to put it over? Decadent church life cannot be blamed upon a Godless generation. People are actually more religious and more hungry for religion than ever before, but they are not seeking the church as the channel of discovery or as an outlet for this."⁵⁰ The suggested remedy is a higher standard and more efficient method of training in practical theology.

As a defender of the faith in this day of critical searchlights and scientific research, the minister needs to be a man of vital cultural contacts. "Where the ministry falls below the educated portion of the community in literary attainments, though he be a pious man, the in-

⁴⁹ From Publication of the Divinity School of the University of Chicago.

⁵⁰ Rev. Clinton Wunder.

terests of Christianity, and especially of the church with which he is connected, must necessarily suffer." This was the opinion of a competent educator and leader within the Lutheran Church seventy-five years ago. If it was correct then it is much more operative to-day.

The situation in the world of theological thought requires that ministers of to-day and tomorrow think clearly, comprehensively, constantly and cosmopolitan.

"In my own opinion most of the theological unrest on this continent is the direct result of mental flabbiness, not so much amongst the men who sit in the pews but amongst the men who stand in the pulpits of organized Christianity."⁵¹

There is to-day no excuse for mental poverty. "With all our conveniences for the perpetuation and the dissemination of human thought no one need be so impoverished as to deny himself the company of eminent thinkers of the glorious past and the still more glorious present."⁵¹

YOUTH IS READY TO ANSWER.

And youth to-day has a ready mind for this spirit of adventure in the world of culture and scholarship.

"Clad in the flaming armor of youth
Our children ride into endless wars
With the sword of truth and the shield of faith
And a banner of love to sweep the stars."

It is the mission of the teacher to keep alive and guide that spirit of adventure. It is a more difficult work to combine with it in harmonious co-operation painstaking research, self-denying discipline and sacrificial consecration. It is even more difficult to permeate all of these with a genuine spirituality born of the indwelling Christ. But this is our task.

51 Dean Thomas Wearing.

IDEALS OF SCHOLARSHIP.

In commenting on Dr. Hough's lectures on preaching at Drew Theological Seminary, "The Christian Century" says of the last lecture: "Dr. Hough gave us as an ideal of scholarship for ministers the ability to stand at the meeting place of learning, the cross-roads of scholarship, and relate the facts and conclusions of history, philosophy, literature and science to the Christian gospel. Dr. Hough prophesied the time when Christ will be given pre-eminence in all things, when chemistry, physics, history, mathematics, philosophy and literature all would speak of Him."

Let us rather say that the ideal of scholarship for the minister is that ability which will enable him to preach with convicting power and saving grace the gospel of Christ to a people thoroughly at home in history, philosophy, literature and the sciences; to be a genuine spiritual force among cultured and educated people, whose leadership would prepare the way for the coming of the kingdom of heaven; and to be such a thorough master of the philosophy of the plan of salvation that he can present it effectively and plainly to the least of the lambs in the flock.

"Be thou faithful unto death" applies to the scholar as well. Paul wrote to Timothy: "When thou comest, bring with thee. . . . the books, but *especially the parchments.*"⁵² Paul, who was educated under the best scholastic standards of his day, continued to be a student until the end of life. From the prison cell during the closing days of his life, he sends for *books*. But mark the scholar: he sends "*especially for the parchments.*" He is concerned about authenticity, accuracy and interested in original sources. So to the end he kept the faith with a keen wideawake scientifically active mind.

Paul is also a good illustration of another phase of the Christian ideal of scholarship. This ideal is as old as truth. David held it up in song. "The mercy of the

52 II Tim. 4:13.

Lord is from everlasting to everlasting. . . . to those that *remember* his commandments to *do them*."⁵³ That is mental training should be translated into life. And this applies all along the line from the least disciple to the greatest scholar; from the youngest catechumen to the mature research student. The promise is to those who *remember to do*. In Christianity knowing cannot be divorced from living.

SCHOLARSHIP TO BE A SERVANT.

Scholarship is not for display. Paul preached plainly. "Christ sent me to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."⁵⁴ Paul was not a slave to learning. He was neither sidetracked nor narrowed by it. He was a man of action, a world-wide missionary. Yet it would be difficult to find a mind with a more wideawake receptivity, a more thorough and keener analyzing power, or one producing a richer and more scholarly contribution to world literature. This we may safely say was the grace of God making the fullest and most fruitful use of a scholarly mind, well disciplined, accurately informed and superbly rich in contacts.

Paul was made an able minister of the New Testament.⁵⁵ That grace operated through and used a pious mother, a religious home altar, an efficient catechetical school, a higher education of the best standards, the sincere struggles of Saul's searching heart and godly soul, the witness of Stephen, Ananias, Peter, Barnabas and a host of unknown lives faithful to Christ.

So in the accomplishment of our task—the supply of an "*able ministry*" under the grace of God requires the consecrated service of the home, the congregation and the church and all her institutions. The supporting friends, the ministry—particularly the alumni, the

⁵³ Ps. 103:17-18.

⁵⁴ I Cor. 1:17.

⁵⁵ II Cor. 2:3.

faculty and students of the seminary are copartners in the engaging heaven-appointed task of making ministers "according to the gift of the grace of God"; "according to the dispensation of God which is given....to fulfill the word,"⁵⁶ "ministering the gospel of God."⁵⁷

The Theological Seminary is only one link in the chain of agencies which, operating together, make a student scholarly. It is an educational institution where a student may elect under the most favorable conditions to study to show himself approved. The work of securing and maintaining high standards of scholarship and the finest type of spirituality is exceedingly difficult. There are many limitations. There are almost limitless demands.

PEDAGOGICAL DIFFICULTIES.

Recently, the field of theological instruction has greatly enlarged particularly in practical theology. The time of study remains three years. Fifty years ago it was found difficult to present in three years all the courses which the student should study.

This condition is not peculiar to theological study. It is found in an even more aggravated form in other schools. For example it is possible for a youth to graduate from a standard college and remain blissfully ignorant of many things. A bachelor of arts may be amazingly ignorant of the most obvious of celestial phenomena.

A senior class of one of our state teacher's colleges visited Lick Observatory last April. Dr. Aitken gives the following account of their knowledge of astronomy. "Doubtless they all knew that the sun rises in the east, but I question whether they knew that this is also true of the new moon! Certainly, they did not know that the sun and the moon differ in size, nor that the moon does not, like the sun, originate its light. They did not know

⁵⁶ Col. 1:23, 25.

⁵⁷ Rom. 15:16.

the difference between a planet and a star, nor did they know even the most conspicuous of the stars and constellations. Orion and the Pleiades, Sirius and Arcturus meant nothing to them, so far as I could ascertain. I told them of the *teacher* to whom I once showed Jupiter, and who, after a single glance at the glorious disc, exclaimed, "Is this a star? I thought all stars had five points!" And they looked at me with blank faces. Perhaps they, too, thought that Jupiter was a star and that all stars had five points! . . . I think it is no exaggeration to say that the North American Indians in the days of Columbus knew more about the apparent motions of the sun, moon and planets, about the configurations of the stars, and the relation of their appearance in the night sky to the seasons of the year, than does the average university graduate to-day. . . . A large percentage of our people practically live in the Pre-Copernican age, so far as knowledge of the universe is concerned."⁵⁸

In like manner the multiplication of courses in the schools of higher education has made it possible for the ministerial candidate to enter the ministry ignorant of many things he should know. He may graduate in theology from some institutions without a discriminating and accurate knowledge of essential doctrines and the means of consulting original sources. He may walk in the light of celestial truths and know comparatively nothing of the great systems of theological truth. He may face the obvious phenomena and elementary facts of Christian experience and never suspect the depths of Christlikeness involved. He may deal with human behavior and not possess a mastery of the great originating truths and creative sources of life and character. He may behold certain phenomena but not recognize the miraculous power therein. This may take place when knowledge is either formal or fragmentary.

This condition may account in part for the persistence of paganism in the Christian era. For it may be true to

⁵⁸ Prof. Robert G. Aitken in "Science," Vol. LXIV, No. 1652, p. 191.

say that many people of to-day live in the Pre-Christian era so far as a knowledge of the kingdom of Christ is concerned. It is therefore imperative that coming church leaders receive the expert guidance of wise teachers in theological study.

Our Lutheran Theological Seminaries are wise and right in insisting that an accurate and more or less comprehensive knowledge of the fields of exegetical, systematic and historical theology should precede, penetrate and perpetrate itself imperiously through the avenues and methods of practical theology.

Practical theology is not a department set apart. If it abideth alone it dieth. It is inevitable that its course of study should have expanded. But the other fields of theology must expand through these new courses in the practical field. Doctrinal theology vitally possessed and conceived in faith and love, by the grace of God, bringeth forth Christlike service and sacrifice in holy consecration. It is the mission of practical theology to give intelligent guidance to this process.

PRACTICAL PROGRAM.

The prosaic workable curriculum of the department of practical theology presents a number of perplexing problems. Achelis, in his monumental work,⁵⁹ divides the field into six divisions: Homiletics, Catechetics, Pastoral Theology, Liturgics, Polity and Missions. Because of the tendency to make the theological seminary in some quarters merely a practical training school some of these divisions have been emphasized, enlarged and exploited. Others have been neglected entirely.

The lack of sufficient time to present all of these courses in a three years' curriculum leads to the suggestion—remember this is a prelude—that the divisions be arranged into two groups:

⁵⁹ "Lehrbuch der Praktischen Theologie," Dr. Chr. Achelis, 3 vols.

A	B
Homiletics	Liturgics
Catechetics	Polity
Pastoral Theology	Missions

Those in group A will receive the major emphasis. Something of the subjects in group B may be given in the courses of the division mentioned in group A opposite thereto. For lack of time courses in group B will be given fewer hours. Though there will be no disposition to minimize the practical value of instruction in hymnology, architecture, public speaking, inner missions, etc.

The minister is the leader in the service of worship as well as the preacher of sermons. People should come to church services to worship God and to receive his spiritual gifts and not to hear "Dr. Mouth" preach. The course in Liturgics is an important agency in training the minister to so conduct the church services that they will be neither barren nor sensational, lifeless nor "dramatic" but beautiful and inspirational hours of worship satisfying the spiritual hunger of believing souls.

On the other hand no one will question the great importance of properly presenting the subject of homiletics to those who are called to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."⁶⁰

Certainly it is of prime importance that a minister be thoroughly trained in catechetics. Is this not a particular mission of the teacher of theology? Does not the word instruct him? "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men *who shall be able to teach others also.*"⁶¹

Again it is essential that the principles, spirit and methods of pastoral theology be given those who shall follow in the footsteps of Him who "came not to be ministered unto, but to minister."⁶² For it is their specific

60 II Tim. 4:2.

61 II Tim. 2:2.

62 Mark 10:45.

duty "to minister one to another, as good stewards of the manifold grace of God."⁶³

In the field of electives many courses of value present themselves for consideration such as: Applied sociology (the problems of the urban, village and country churches), contemporary theological thought, psychology of preaching, and evangelistics. Opportunity should be given to elect from these and other courses as time will permit.

There was something scientifically correct about the early method of training ministers in the laboratory of the pastorate. The suggestion of a clinical year has been made with pertinent arguments supporting same. On the other hand some have spent too much time in doing practical church work for financial support, without supervision, time which should have been spent in study.

The theological student should become acquainted with the actual functioning of a modern church. He should have an opportunity to see a pastor dealing with the problems which arise in a parish. It seems wise, too, that these candidates should not only practice preaching, but preach and perform pastoral visitations under direction and helpful co-operation of successful pastors. The curriculum is not the whole of the course.

In order that the seminary graduate does not escape the knowledge essential and stimulating, disciplinary and equipping, creative and enriching, he must learn to depend not upon curricula, but upon those consecrated efforts of his own which have been born of the grace of God and developed under the direction of Him "who shall guide into all truth."

The great goal then is to lead the student of theology to "think on those things" which God has revealed unto us, to "study to show himself approved unto God," and to come under the guidance of that Teacher who shall receive of Christ and show it unto those in whom He dwells, and so to come to an abounding life of selective, ceaseless, painstaking, patient and persistent activity in

63 I Peter 4:10.

searching for an understanding, and in the service of the truth as it is in Christ.

THE PROCESS.

The question of *how* an able ministry shall be created for the Church centers in the student candidate. From him the question goes backward through the college and all its influences, to the home set in the midst of the Church. From him it goes forward through the theological faculty, the pastor's study, the congregation he faces and the world in which he lives and moves and has his being.

One of the great counsels of scripture concerning the manner of preaching is "prophecy according to the proportion of faith."⁶⁴ That contains both the backward and forward lines mentioned above. He can "preach the word" only "according to the proportion of faith" that is in him. He should "prophecy according to the proportion of faith" in his audience and age. Is it not written? "He did not do many mighty works there because of their unbelief."⁶⁵

THE MATERIAL NEEDED.

There must also be furnished the *proper material* for the making of an able ministry. The achievement of an ideal ministry is possible only when the highest type of spiritual candidates enter the study of theology. Then only can the ideal of a seminary be realized. "It believes that a strong Christian character is the only sound basis for scholarship and service, and it endeavors in every way to develop within its students a vigorous spiritual life.

Scholarship, serviceableness, spirituality are co-ordinate in its ideal of ministerial training."⁶⁶

64 Rom. 12:6.

65 Matt. 13:58.

66 Hartford Seminary Foundation Catalogue.

In a parting admonition to one of his classes Prof. Philip Schaff said: "Remember first of all the true bearing of theological study on your personal character. Scholarship is good, virtue is better, holiness is best of all. Your learning and eloquence will do little good in the world unless they are quickened by spiritual power." This ideal must prevail in the processes of ministerial preparation.

PERSONAL DEVELOPMENT.

These emphatic statements of the truth point to the greatness of the specific duties involved in the making of great ministers out of the student candidates. And in this process the attention is focussed upon the individual.

According to Eucken our age "is less occupied with the acquiring of a powerful individuality than with the establishment of an agreeable condition of society as a whole. In the midst of magnificent triumphs in external matters, there is an increasingly perceptible contrast between an astonishing development of the technical and a pitiful neglect of the personal side of life; in regard to the former we surpass all other times, as much as we fall below in regard to the latter. Along with a ceaseless increase of technical capacity, there is a rapid degeneration of personal life, a pauperizing of the soul. We have a social morality which makes the welfare of society the chief thing and which, by strengthening the feeling of solidarity, produces human efforts in abundance, but is unable to include life as a whole; in this form of morality there is a great danger of over estimating external conditions and leveling and weakening life."

There must be the finest and fullest possible personal development of the student. Dr. C. R. Brown outlines a feasible program as follows: 1. Perpetual enlargement of personality, which is achieved when men live in fellowship with the Lord Christ. 2. The development, maturing and enrichment of personality. 3. The "boundless capacity for spiritual advance." 4. "The power of an

unfolding life, which is full of mystery and promise." Only in the enlargement, enrichment and endowment of the personalities of candidates can the pressing need of the Church for capable preachers be supplied. In this way will many other problems be solved also. "In a sense so real as to be awful the problem of the ministry from the first has been the minister."⁶⁷

VOICES FROM THE FIELD.

What is expected of a preacher to-day? What sort of a preacher is successful? A college president going up and down the midwest jotted down from time to time favorable and unfavorable remarks made by laymen about the ministers. The tabulated result of these comments resulted in the following:

"a. Most people expect a preacher to be a good speaker.

b. Most people expect a minister to be interesting.

c. Most people believe that the average minister knows enough, but that he often fails in his attempt to tell it.

d. Most people resent having to listen to a man who makes mistakes in English and whose delivery is poor.

e. Most people can stand any fault better than dullness.

f. Most people expect the minister to keep abreast of the trend of modern thought."⁶⁸

In another investigation made among young people there are some interesting findings. A large majority of the young people "say they are most helped by the devotional part of the service." "As a foundation for effective sermonizing, they want more of the Bible, not less, and in particular they want more of Christ. One-fifth of all the suggested sermon topics mention *explicitly* the life or teachings of Christ, and implicit in nearly all the rest is the plea: 'Tell us more about Him—His man-

67 Bishop McDowell.

68 President Potter.

hood, His words, His saving power, His relationships to our own lives.'

"Finally, they want sermons which 'are not all through when church is over, but result in some form of action.' 'Challenging sermons.' 'The kind of sermon that stimulates me to action.' 'Those which cause a sort of militant spirit to rise in me.' 'Sermons that will make me want to buckle down and fight when things go wrong.' 'There is not enough of Christ's redeeming love.'"

May the great Head of the Church help us, "Speaking the truth in love," to bring anxious, impetuous, honest young souls like these closer to Him."⁶⁹ These are but two of myriad voices calling for *superbly trained men*, but they are straws indicating the direction of the current demands.

PREACHERS WHO ARE GOOD SPEAKERS.

The call then is for preachers who are better speakers. Public speaking has become almost a fetish. It is looked upon as a sort of superhuman means of securing public attention and accomplishing desired ends. People talk on every possible occasion. They talk on every possible topic, and some impossible. There are great talkers, lecturers, entertainers and speakers. Furthermore there are professional as well as amateur dispensers of sound and sound wisdom.

The preacher of to-day has been caught in this flood of words. He must be a conversationalist who can juggle words artistically on even weighty subjects like philosophy and then jump lithely over the fence to furiously fling frivolous feathers of after dinner ticklers. He is called on to address audiences that want to be instructed and others who wish only entertainment that necessitates no awakening and exercise of mental powers. He is called to make addresses in which he is to say nothing, and to meet situations where he expresses much but

⁶⁹ "Young People Want More Religion in Church Services." L. G. Leary in "The Christian Herald," New York, July 10, 1926.

opens not his mouth. He is called on to inspire to action and to put others to sleep with a politic pat-on-the-back appreciation. He is called to tire himself out in gymnastic exhibits of speeches to an extent that silences the prophetic voice though the sound of preaching still echoes from the frescoed walls.

There are good speakers on the platform to-day. Many of these sit in the pew on Sunday. The modern preacher faces an audience which has more or less frequently heard masters of the human speech and voice. The department of practical theology is asked to prepare *good speakers* of the precious word—to prophesy; to announce the gospel effectively to hearts and minds whose receptive powers have been pleased and passively exercised by masters of the art of presentation.

But if we go into the workshop of great speakers we find no easy solution to the problem of preparing good and great speakers. We note with Chesterton that "It takes a long time to prepare an impromptu." There are suggestions in what we find in these workshops. Theodore Roosevelt prepared his speeches with the greatest care, revising important addresses five or six times. He was one of the most widely read men of this generation. "It is said that throughout his life Lincoln would rewrite many times any proposition about which he was thinking, in order to reduce the statement of that proposition to its simplest terms." John Sharp Williams said: "No one should speak until he has mastered his subject by research and reflection, and is so full of it that expression of it oozes out." It behooves the public speaker to choose his subjects wisely.

A good public speaker after giving her method of preparation expressed a doubt as to its value for another and concludes: "practice and speaking are a *sine qua non*, only through mastery of the subject and devotion to a cause, added to human understanding can we ever make a speaker."⁷⁰

Seminaries vary greatly in the number of hours de-

voted to homiletics. According to the announcements of those Lutheran Seminaries examined, one gives 60 hours, one 75, two 90, three 120, two 150, and two over 200 hours. In addition to these many schools offer additional courses in public speaking.

Technical instruction in the art of expression has not always resulted in great speakers. No one method will apply to all cases. The man who has a message of God to deliver to his fellowmen for whom he is ready to lift up as well as lay down his life will find a way to use all means within his reach (including organized instruction) to discover and master the effective method of delivering this message.

MEN OF PRAYER.

The Church needs men who can pray. The force of this is seen and believed by all. The plea of the disciples of old: "Lord teach us to pray," is repeated in the situation to-day, from the standpoint of the faulty practice of prayer as much as from its absence. This is a delicate task to be properly performed only in the school of prayer. But, however, wherever or whenever it be, the *able* preacher must learn to pray. "*Bene orasse est bene Studuisse.*" (Luther).

PREACHERS WHO ARE NOT PROVINCIAL.

There is need of preparing a ministry of the gospel delivered from provincialisms. The student of theology to-day has been introduced to a wide field of knowledge. He has traveled—in some cases to foreign countries. He has a broader and saner outlook upon life. He is a promising candidate that comes seeking an entrance to the seminary gate.

The work of the ministry has been lifted out of narrow channels. From this standpoint the minister is in danger of making too many rather than too few contacts. At least there is the temptation to form attachments

with fields extraneous to his calling. At the same time it is also possible to remain on the surface of things.

The minister no longer spends all his time in limited fields of thought, reading or activity. He meets many people not merely those belonging to one denomination, group or community. His mental horizon has been cleared of mountains of prejudice and presents a quite different skyline. His standard of living has lifted him to a plane of vantage, from which he has a clear outlook on the field of social phenomena.

The modern minister cannot be provincial within himself, within his field or within his generation. In throwing off the yoke of provincialism the exercise of courage and faith, wisdom and grace is necessary to avoid disastrous promiscuity and the homelessness of "a man without a country."

It is a tremendous task to make a prophet whose feet shall stand unmoved on the abiding Rock of Ages, and yet travel with ease across international and other critical barriers to planes of genuine sympathetic understanding of those who differ, and minister to the need of those who deny the existence of that need. The apostolic prophet, the modern minister, must initiate himself in the wisdom of the ages, but every such star of the east must lead him to Bethlehem.

The absoluteness of the Faith forbids imprisoning provincialism. Even when Imperial Authority sends the crusader into the narrow alleys of lowly service to "the least of these" no walls can shut out his view of the great white throne and the limitless expanse of His kingdom around it.

MORE THAN A MINISTER.

The minister of the hour is more than a minister, in the sense that as Christians we are "more than conquerors." He is a thorough student of the word "approved unto God," has a discriminating taste for literature, an unobtrusive mastery of the scientific method, a warm appreciation of music and art, and is a lover of nature:

"One is nearer God's heart in a garden
Than anywhere else on earth."

He possesses an understanding of and insight into human nature. He sees man as he is, and has visions of what man by the grace of God can become. He is a Christian knight, a crusader, a leader, a student, a prophet, a man of action and a mind that meditates. In the words of St. Paul he is "all things to all men." This is to be the fruit of the department of "the theory of the practical work of the Church, which presupposes the whole substance of the Lutheran faith." And "the whole substance" is needed to fulfill this function.

BEYOND NECESSITY.

The modern minister must maintain the freedom to go beyond *necessity*. There was a *must* in the work of Jesus. It is prominent from the first saying in the days of unfolding youth: "I must be about my Father's business"⁷¹ until his fulfillment of the scripture:—"he must rise again from the dead."⁷² His fellow workers in the ministry will have the same compulsion.

St. Paul wrote "For though I preach the gospel I have nothing to glory of, for *necessity* is laid upon me; yea, woe is me if I preach not the gospel."⁷³ This same champion approved himself as the minister of God "in much patience, in afflictions, in *necessities*"⁷⁴ because he went "the second mile"—*beyond necessities*... He gave himself cheerfully not "of necessity"⁷⁵ and thus he could write "therefore I take pleasure in necessities for Christ's sake."⁷⁶

A certain amount of a minister's reading, study and activity is a necessity. But woe to that man of God who

71 Luke 2:49.

72 John 20:9.

73 I Cor. 9:16. .

74 II Cor. 6:4.

75 II Cor. 9:7.

76 II Cor. 12:10.

becomes encased in the rut of routine that he goes no deeper, and wider, and higher in his reading, study, service, and personal growth in Christian grace and experience than necessity requires.

The prophet of God must maintain an independence even from the slavery of his official and professional life—be a mystic as well as a minister, an intellectual pioneer as well as a masterful preacher, a dreamer and seer as well as an organizer and director of an institution. Such independence may require him at times to make tents⁷⁷ but need never detract from his devotion to the kingdom or his mission. Such adventure may take him up the intellectual stairway to Mars Hill, but will never silence his testimony to the truth as it is in Christ Jesus when he faces the scholars. The dreams and visions will be so practical and necessary to his day that the Belshazzar on the throne of Things-as-they-are will send for him to interpret the hand writing on the wall toward the west.

“BE YE ENLARGED.”

The necessity of specialization and expert knowledge is not incompatible in the case of the minister with cultural versatility and manifold professional interests. Wherever the personality and ability of the individual will allow there should be the enlargement and enrichment which comes to those who have the courage the patience and the industry to go into the regions beyond necessity. We have set up too many curbs in the American system of education beyond which the timid and lazy do not go. Until we break over these borders, from the beaten track into the pastures of the unexplored fields of learning adjacent to our narrow furrow of specialization we shall delay progress, denude and impoverish personality.

“THOROUGHLY FURNISHED.”

The ministerial candidate should be prepared to en-

77 Acts 18:3.

ture failure, as well as success. In the clinic the medical students watch their teacher grapple with difficult surgical problems. "This is good both for teachers and for students. They see their teacher's patience, his courage, his ingenuity, his tact tried, hard pressed, struggling, sometimes splendidly successful, sometimes a flat failure."

The disciples saw Jesus dealing with the rich young man "who went away sorrowful."⁷⁸ They saw him turn his face toward Jerusalem and go on to another village without protest, complaint, or ill will, when the first Samaritan village "did not receive him."⁷⁹ They saw him weep in the Bethany home, darkened by the shadow of death.⁸⁰ They were with him when he faced the multitudes who remained in spiritual blindness in spite of his matchless teaching, when they tried force to lift him to social prominence, and saw Him turn from them and ascend "into a mountain himself alone."⁸¹

One of these students heard him say: "Peter, put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?"⁸² They all saw him drink that cup like a victorious, triumphant king. They witnessed the Jews bind and lead Him away. They witnessed the failure of his defense in the trial.

They saw Jesus "fail" many times. They learned more of Jesus in these failures than in the spectacular successes. Not only do we need to learn that our ways are not always His ways and that they should fail, but we need to learn that there is no panacea which can be universally and effectively applied; or a reforming force which when manipulated by some mighty method will make all men good. There are those who will not—cannot enter the kingdom as long as they put their trust in other things. Yet the preacher in failure may preach successfully the saving gospel to bystanders. The discipline of failure may be the vestibule to the great upper

78 Matt. 19:22.

79 Lk. 9:51-56.

80 Jno. 11:35.

81 Jno. 6:15.

82 Jno. 18:11.

room of companionship with Him, or the hallway to the inner room of fellowship with saints saved not by might, nor by power, but by His Spirit.

LIVING IN HIM.

The Christian minister must live his preaching, and preach by his living. How few sermons meet the test. How easy to preach on one plane and live on another. How few lives pass the acid test! Yet a review of the roll of the messengers of the gospel reveals an astonishingly long list of "fathers of the faith" whose goodness is their greatness. "Orthodoxy needs to be hitched to a living experience of the truth if the preaching is to reach the hearts of men." (Lutheran, Sept. 2, 1926, p. 15).

All this points to the glorious ministry of which Paul writes, and to the spirit in which he wrote: "And such trust have we through Christ to Godward. Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also has *made us able ministers* of the new testament."⁸³ God "*made*" Paul an "*able*" minister, not of the letter, but of the spirit.

Sometimes apparently unpromising candidates become "*able*" ministers of the word. Herein is the explanation, they are God-made. It is the method of supplying the Church with an able ministry, which shall in turn recruit others to go beyond themselves. "It is the high office of religion to reveal the latent energies in every common field of human experience, to summon them into action and to direct them into glorious achievement by enlisting them in an effective co-operation with the limitless energy of the Eternal."⁸⁴

SEMINARY SUPPORT.

If the Church wants an "*able ministry*" she must ably

⁸³ II Cor. 3:4-6.

⁸⁴ Prof. Dr. C. R. Brown.

support the institutions in which they are prepared. This is the answer to the voice of the Church crying, "Give us an adequate ministry": namely, give the seminary an adequate maintenance.

THE TEACHER AND HIS WORK.

This mighty mission of preparing an able ministry "thoroughly furnished unto all good works" faces the teacher of practical theology with peculiar forcefulness.

Expert advice to Seminary Directors is "employ only teachers who have sounded the depths of the spiritual life and who are at home in some area of human scholarship," and adds this thought: "After all, the students will forget most of what a teacher teaches, but they will never forget what manner of man he is, if he taps the mysteries of the spiritual life."⁸⁵

It is a great privilege to stand with these young men for one brief hour at the gateway of the Christian ministry. "It is given to the teacher to stand on the higher side, the Godward side of the lives of others. He may be a priest after the order of Melchizedek, moving youth to higher levels not because of official appointment or ecclesiastical ordination, but by the fact of what he is and that he is in daily contact with life at its most malleable period."⁸⁶

The undertaking of this mission is a grave responsibility. It would be impossible if He had not opened unto us a door of great privilege: "Take my yoke upon you and learn of me," accompanied by comforting promise: "My yoke is easy and my burden is light."⁸⁷ To this sublime assurance comes the human testimony of another co-worker: "The attitude of unhesitating consecration of one's best clears the decks for action, calls up latent energies from below and enlists a mighty spiritual re-en-

85 Dr. R. L. Kelly.

86 Dr. A. C. Purdy.

87 Matt. 11:29-30.

forcement coming out of the unseen to make victory sure."⁸⁸

Therefore the challenge is accepted in obedience to His: "Go teach," and "for his body's sake, which is the Church;

"Whereof I am made a minister, according to the dispensation of God

"Which is given to me for you, to fulfill the Word of God; even the mystery which hath been hid from ages and ages and from generations, but now is made manifest to his saints;

"To whom God would make known what is the riches of the glory of this mystery among the gentiles; which is Christ in you the hope of glory;

"Whom we preach, warning every man, and

"Teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

*"Whereunto I also labor, striving according to his working, which worketh in me mightily."*⁸⁹

88 Dr. Chas. R. Brown.

89 Col. 1:24-29.

ARTICLE VI.

THE INTERPRETATION OF THE NEW TESTAMENT AS A RECORD OF LIFE.

INAUGURAL ADDRESS: RAYMOND T. STAMM.

Christianity in the New Testament period was a life of singular creative power. This statement is made, not to inform, but to remind ourselves that the interpreter of the New Testament must get back of it as literature into the life which produced it. This is his chief concern, and to this end, imaginatively and sympathetically, he must first relive the past and then present it objectively and completely. He may be motivated by sheer scientific curiosity; or, acting on the biological principle that all life comes from life, he may be endeavoring to kindle that spiritual spark which alone makes life worth living; or again, and this ideally, he may be actuated by both motives at once. Always, however, he will be concerned with life, and all his study, from illiterate scrawls on potsherd or papyrus to the most polished sermon of the early Christian preachers, will be but the means of *re-presenting* it. Practical incentives arising out of the burning questions and pressing needs of his own religious life may impel him to his study: they are not necessarily incompatible with scientific objectivity; but apart from such objectivity no practical application of his results can be permanently effective or valid.

At the beginning of his study, therefore, the interpreter is interested in the past for its own sake. He must make it relive its own life and allow it to speak its own language, to think its own thoughts, and to achieve its own aims and purposes, taking particular care not to impose upon it the conceptions of his own or those of any intervening generation. The past must neither be depreciated nor idealized, but, as far as is humanly possible, set forth exactly as it occurred.

It follows that the best means of getting a true picture of New Testament times is to cut directly underneath the successive layers of second-hand interpretation which now overlie it, and study the sources themselves. Adequate interpretation of the past depends upon the range of human interests characterizing those who make it: if these are broad, so also will be their interest in the life of previous generations and the variety of questions they will ask of them; if, however, as is often the case, these interests are narrow, their interpretation will be only partial. Thus, for example, the New Testament may be studied from the standpoint of the organization of the Church, or of the history of doctrines, or of the development of ethics, or, what is at present coming to be the dominant interest, of the social situation which it reflects. Now each of these interests is entirely legitimate and of very great practical and scientific importance; but each of them is after all only a part of the larger whole of ancient life. Consequently, if one were to depend for his information concerning the whole of the life which produced the New Testament upon the commentaries at present available, his view would be limited, because past generations of interpreters, having been dominated invariably by one or the other of these interests, have left whole areas of investigation untouched. The only recourse of the student is to develop a many-sided curiosity capable of raising and holding in mind a wide range of questions simultaneously, and then to search the sources once again for what these more limited efforts of the past have left unnoticed or have ignored. Each new generation, therefore, finds itself under the necessity of reinterpreting the past in terms of its widened ideals and interests.

Before such a method of study is adopted certain difficulties need to be faced quite frankly. There are many phases of ancient life concerning which we are as yet uninformed. By no means all of the evidence is in; much relevant material remains to be discovered, and this requires time. Moreover, a great deal of the material

which we do possess still awaits the student who will approach it with some more inclusive organizing principle. This in itself is not easy because much of it is without a critical text and is untranslated, and what has been translated needs to be checked with the originals.

The student who has to deal with these refractory materials frequently comes to them with inadequate preparation. Especially is this true of the language, whether ancient or modern. Sometimes the student has just enough knowledge of them to realize their difficulty and hence to despair at the time required to make practical use of them; or he may not even have had the inclination or the opportunity to study them at all. At present American students of theological and classical subjects are particularly handicapped as a result of the prejudice developed against German during the War; some otherwise progressive schools have been very slow to restore courses in it. Admittedly the increasing number of subjects which demand a place in the educational sun makes the requisite mastery of languages difficult. The remedy seems to lie in an increasingly careful discrimination between what is worth reading and studying and what is not. As for the Seminary student, it is worth noting that one month of intensive study on the part of one who has had two or three years of German in high school or college would for practical purposes give him the mastery of it; French would require less time, the ancient languages, of course, more. Above all, the student should remember that in the end the most difficult way is sometimes the shortest. Seminary training is plowing and sowing rather than reaping, a forge to fashion one's tools instead of a warehouse to store up intellectual goods for many years. Every man who is preparing for the work of the ministry will do well to ponder these facts; for if he fails to take advantage of his opportunity, a great mass of the most useful material must forever remain closed to him.

Another difficulty is due to the complexity of the facts. This frequently necessitates suspense of judgment at the

very time when the practical demands of the minister's thinking and serving demand immediate answers. Precisely here is the greatest difficulty for students of the New Testament. An age driven by the urge of the immediately practical and endowed with its full share of that natural impatience with contradictories which is felt by minds struggling to find a simple logical path through a maze of problems finds in this suspense a yoke well-nigh unbearable. Consequently, we are confronted with the spectacle, humorous for all its tragedy, of men who, having gathered as many facts as they could conveniently carry with their particular theories, have dragged them off to some vantage ground to spend the rest of their time in contemplating their treasure and proclaiming its adequacy. No type of interpretation is free from the handicap of such representatives: it is a conceit to which all parties and shades of opinion are liable. There may be no sovereign preventive; but the least that the conscientious student can do is to recognize the presence of the danger. Perhaps this very thing will save him from the peril of partial views of things. He must remind himself constantly that the adequacy of any theory is directly proportional to its inclusive power with respect to facts.

But what are the facts? This is the crucial difficulty. In the realm of mechanics they are simpler, and hence fairly under control. But with life it is different. While the facts of human life are vastly more complex, the methods of ascertaining them are far less reliable. If the investigator questions an individual concerning himself, he is limited to what he chooses to tell him; if he interrogates others, he must reckon with all the motives which may bias their testimony. No sooner is one set of data recorded than life has moved on beyond them, and has introduced new factors which frequently invalidate previous conclusions.

It is difficult enough when one is attempting to answer the question, What are the facts? But the problem is far more complex when one is asking, What were the

facts? Whereas it is difficult to get a living witness with a comprehensive knowledge of the facts who is at the same time willing and able to tell all that he knows, in the case of the past it is impossible to summon such witness at all. The student is limited to what has been recorded. Much, even of this, has been lost. Even in those cases where the writers of the distant past have done the best they could, there is still much that we wish to know. Written records are at best but partial representations of life as it was.

Moreover, the ancients generally were not interested objectively in history. They regarded it as having a practical use. To satisfy curiosity and to provide entertainment; to instruct the statesman or the military commander; to decide between the conflicting aims of petty states and satisfy local patriotic pride; to supply examples and furnish object lessons in ethics, and to enable men to judge the present and the future were the chief constituent elements in the theory of utility which guided their historiography. Their theory was based on the assumption of a cyclical movement of history, which was a view widely current until it came into conflict with the central teaching of Christianity. Now, since the homiletical value of history was not always conditioned by facts even when they were known, it is easily seen how necessary it is to separate between the two, if one would construct an accurate picture of the ancient world at the beginning of the Christian era.

It is therefore not surprising that there should be sharp differences as to what the facts really were. To insist that theories of interpretation be formed in accordance with and governed by the facts is one thing, but to apply it where the evidence is so nicely balanced that the facts themselves cannot be determined apart from the theory with which one approaches them is quite another. In such cases the utmost care is necessary to avoid reasoning in a circle, and the only fair thing to do is to admit that there are honest differences of opinion, and to insist on the tentative nature of the conclusions.

Open-minded suspense of judgment is an essential element in all interpretation of the past and its books that would lay claim to be scientific.

In the study of the New Testament this necessary suspense of judgment is rendered vastly more difficult by the fact that the deepest religious experiences of the Christian, the greatest values of his life, and his most pressing religious needs are intimately bound up with it. While the student is studying he is at the same time living; he is compelled to meet spiritual crises in his own life, and when he comes to teach and to lead other lives which are also struggling with these same problems, he must be something, do something and give something to furnish assurance, power, and victory. And yet in his study he may be called upon to suspend judgment upon points which seem determinative of these vital issues.

The difficulty, however, is not beyond solution, provided that the student himself has had a deep and abiding religious experience, and that somewhere he has touched life at its deepest point, and has come to realize that whatever may be the achievements of the human mind, faith is still imperative: the scientific historical method, being descriptive, deals with the *how* of history in the sense of human causation rather than with the *why* of it in the sense of its metaphysics.

Equipped, then, with the necessary intellectual tools and undismayed by the complexity of the facts and the frequent uncertainty as to what they are, and, above all, possessed of a deep and abiding religious faith and life, the student may be sure of coming through his task, not negative, but positive, enthusiastic and amazingly enriched thereby. Accepting the practical implications of the axiom that books record and reflect human life, but that they neither confine nor exhaust it, he will bring every available source of information to bear upon his task of discovering the life which produced the books he is interpreting.

These sources are to be found in contemporaneous literature and history, and in the materials which are

constantly being brought to light by the archaeologist. The very best way to master the contents of the New Testament and to lay the foundations for its homiletical use is to read it under the stress of every possible question that is being or can be raised in the light of its historical relationships. This method, and this alone, can bring the task to the level of real study.

To put the matter concretely some of these source materials and the methods of handling them may be mentioned. For the Jewish soil out of which Christianity germinated there are, besides the canonical books, the materials embodied in the Apocrypha and Pseudepigrapha of the Old Testament, which are available in the monumental edition of R. H. Charles. The reading of this body of material will throw a flood of light on the period between the Old and the New Testaments, and the danger of its being left a vacuum in the mind of the student will be obviated. At the same time a whole series of most interesting problems of genetic relationships, particularly in the sphere of eschatology, immortality and ethics, will occur to him. To this body of material must be added, of course, the works of Philo and Josephus. These throw light especially upon Hellenistic Judaism.

For such study of Rabbinical Judaism as is necessary for a complete and accurate knowledge of the Pharisees and a just judgment upon all questions involving legalism, the English student is unfortunately not so well equipped, since there is no reliable translation of the Talmud as a whole. There are, however, some excellent translations of separate tractates such as that of *Berakoth* by Cohen. In German there is the great edition of the Babylonian Talmud by Goldschmidt, which contains a critical text and translation.

Very early, Christianity became a Greek movement, and the New Testament as we have it was written for Greeks. Consequently it is of the utmost importance that the student of the genetic relationships of the new religious movement as reflected in the writings it pro-

duced should also familiarize himself with Graeco-Roman literature and life. The importance of this has not been fully realized by many students of the New Testament. Yet so fruitful has it been, and so interesting in its possibilities and vital implications for the interpreter, that some students have allowed their enthusiasm for the new to prevent a balanced judgment on the genetic questions at issue and are seriously underestimating the Jewish factor. Making it a question of either "Jewish" or "Greek," they at once impale themselves on one horn of the dilemma or the other, according as they happen to be biased or more familiar with the literature and the life of the former than of the latter. The temptation to draw too sharp a line between Jew and Gentile is sometimes also due to the failure to perceive what ought to be an obvious fact that the intrinsic value of a given item of belief or practice is not necessarily dependent on its racial, geographical, or its temporal origin. This observation is particularly pertinent to the study of the development of the synoptic Gospels. The solution of the difficulty lies in the hands of the student or the group of students who can gain the requisite mastery of both the Semitic and the Graeco-Roman fields simultaneously. Now, although each of these fields is a life task in itself, there is no excuse for failure to do what one can to remedy the onesidedness of much of the current interpretation of both schools. A too easy speculation on historical questions needs to be adequately hampered by the complexity of the facts. If the effort at rectification results in nothing more than this, a very great gain will have been made.

The materials at hand for the study of the Graeco-Roman factor in early Christianity, as far as it concerns the interpretation of the New Testament, are abundant. One has only to glance over the shelves of such a series as the Loeb Classical Library to realize this. The student who is familiar with the papyri and the relevant Greek and Latin inscriptions, and with the pages of such writers as Strabo, Pausanias, Plutarch, Dio, Pliny the

Elder, and Philostratus will find himself possessed with a power to make his interpretation of the New Testament vibrant with life.

Yet it is precisely the study of these that the makers of curricula who have inherited the obsession that the "Golden Age" of the Greeks and the Latins alone is worthy of study, have been emphasizing least. Just as in the study of Medieval history the "Dark Ages" have been dark largely because of the dense ignorance which has been allowed to prevail about them, so also the Hellenistic period has been called "degenerate" partly because it is so much easier to tag it with that label than to study it sympathetically and adequately. While this one-sidedness is being corrected, as it inevitably will be, any student who finds his knowledge of the centuries immediately preceding and following the beginning of the Christian era limited in consequence thereof, has the remedy in his own power: it is to read the sources for himself.

Another body of materials, some knowledge of which is essential for an adequate interpretation of the New Testament, is comprised in the Apostolic Fathers, the Apologists, the Apocryphal New Testament, and the Patristic literature of the Ante-Nicene period. Here, of course, the study dovetails with that of Early Church History. Besides their intrinsic value, these materials are of very great importance to the student of the New Testament because without them it is impossible for him to evaluate the external evidence bearing on questions of the authorship and date of the canonical books: he must be able to view that evidence in its historical setting. One may, for example, read whole sections of commentaries dealing with the date and authorship of the Fourth Gospel; but unless such figures as Papias and Irenaeus are more than mere names, he will be little the wiser for having done so. It will take more than the blast of trumpets and marching round about to cause the walls of such a problem to fall.

A second reason why a knowledge of early Christian

literature outside the New Testament is indispensable for its interpretation lies in the fact that it is necessary to ask not only what the writers themselves meant to say, but also what their first readers understood them as saying. Moreover, if the use of the New Testament is traced during the century following its origin, some light can be projected backwards upon the vexed problems of its genetic relationships. Finally, it is of very great importance in applying the New Testament to the life of today to understand how it was used by the first generations of Christians, and how it affected their lives. The New Testament must be viewed not only as a product of life, but also as a producing agent.

Most of the materials for this study have long been available in English in the series of translations comprised by the Ante-Nicene and the Nicene and Post-Nicene Fathers. Some of them have appeared more recently in critical texts and translations. A great service has been rendered by M. R. James, who has collected and translated into English the Apocryphal New Testament consisting of apocryphal gospels, acts, epistles, and apocalypses.

Thus, in all three phases—Jewish, Graeco-Roman, and Early Christian—of the study which those who wish to interpret the New Testament need to make by way of preparation, the materials, although incomplete and silent on some vital points, are abundant, and sufficient of them are available in English to enable the student to make use of them in making his own commentary instead of relying on the work of others. The value, however, of the ancient languages needs special and separate emphasis; for although the use of a translated source is better than no acquaintance with the source at all, there are many critical questions concerning which only those who are acquainted with the original language are in a position to claim the right of that independent judgment necessary to give pose and power to one's preaching and teaching. How can a student who knows neither Greek nor Hebrew nor Aramaic decide for himself the difficult

question as to Semitic originals for the Gospels? Or again, although much can be done with the Synoptic problem by means of an English Harmony, the right of decision in many crucial points is closed to those who do not know Greek. Since, therefore, the aim of Seminary instruction in the New Testament ought to be to co-operate with the student in developing the capacity for independent judgment on as many questions arising therein as possible, the utility of language study is evident at once. Nor ought the student to feel that the little he can accomplish in it because of the constantly increasing mass of subject matter demanding his attention will be time wasted: it is surprising what only a little effort along this line will do. Here as elsewhere in life the right of independent judgment can only be claimed by those who are willing to pay the price of that discipline which alone brings freedom. The Seminary is the place for the reaper to be sharpening his sickle.

The method of New Testament interpretation which aims at the representation of the life which produced it, and which finds the best means of achieving this aim to be self-saturation in the spirit of the first century by searching with open-minded suspense of judgment every source external to the canonical writings capable of bearing witness to them and of explaining them, may be expected to produce some very definite results.

Although slower and more tedious to begin with, it will prove to be a great saving of time in the end. When the mere reading of a paragraph from a New Testament passage at once suggests its historical setting and reproduces all the throbbing life of the situation which called it forth, the work of applying it to modern life is already half done.

Again, there is the priceless sense of independence. The consciousness of escape from the limitations, the special theories, and the prejudices of the commentators is exhilarating. Commentaries whether technical or practical, have their day and cease to apply. To-day the literary and linguistic method of approach repre-

sented by most of them has reached a point beyond which further progress is difficult, and in some cases impossible, apart from the study of early Christianity as a movement of life. The times call for men who are keen to see the totality of vital relationships back of the New Testament literature. Such will find their powers of appreciation constantly growing; at their command the dry bones of the past will live indeed, and living again, will touch life once more.

A third result will be to make the life of Jesus stand out in all its greatness. To picture the first century with its good as well as its bad, to give it full credit for all its positive achievements, and to set forth the attractive power of the rival religions with which Christianity had to compete makes his achievement as leader and Savior of men all the greater, for in spite of the satisfactions which were to be found elsewhere, men were drawn to him for the more abundant life. How did it happen that in an age when the very labor upon which life itself depends was scorned by those who were striving for positions of leadership and power, a humble carpenter living in an obscure village of a poor and subject country became the central figure to whom all that was best, not only in the aspirations of the common people, but finally also of those who were in positions of lordship, irresistibly gravitated? Only he can fully comprehend this who has surveyed the ancient world from many vantage points: from Mt. Zion to the hills of the Eternal City, from the University at Alexandria to the commercial streets of Corinth, and from the Acropolis at Athens to the Great Theater at Ephesus "the City of Change." He alone who has felt imaginatively the moral and religious stresses consequent to that age of migration of peoples, racial antagonisms, and economic struggles and religious syncretism can appreciate fully the meaning of the invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Again, how did this same meek and lowly carpenter come to be the arbiter of the destiny both of individuals

and of nations in the solemn judgment scene of the Gospel according to Matthew? And what led the writer of the Fourth Gospel to his conception, more searching still, that every day is a judgment day and that judgment is a "terrible, perpetual, present process" dependent upon the attitude men take towards Jesus the Light of the World? To explain this transition one must have studied all the Jewish and early Christian apocalypses and the types of eschatological hope which they represent, and he must have understood the reciprocal consequences of the impact between them and the Graeco-Roman conceptions of the final destiny of the world. Thus, for example, the sublime confidence of John the Prophet of Ephesus in complete victory over Rome—there might have to be a new heaven and a new earth, but victory would come—can be fully appreciated only by one who reads his apocalypse in the light of the race prejudice which was ready at any time to burst into flame, and of the powerful Koinon of Asia whose priests had charge of the Imperial cult, and whose zeal it was to see that the Emperor received due worship from all.

One further example of the increased appreciation of the greatness of early Christianity to be expected from the method of interpretation which seeks primarily through direct study of the sources to understand as a whole the life of the world in which it emerged may be given. Such a study reveals besides the Imperial cult and the various local public and official religious observances, a large number of private religious associations or brotherhoods which aimed to satisfy the religious and social needs of those who were excluded from public religious functions. They were thoroughly organized under constitutions which were inscribed and set up on tablets. These constitutions, together with many of the resolutions relating to the common interests of the members and to the honors bestowed upon their founders, reformers, and benefactors, have come down to us. By reading the provisions regulating admission to membership, the payment of dues, the conduct of the individual

members in the meetings, and the rights and privileges they enjoyed, one gets an intimate glimpse of the problems faced by the Christian missionaries. Particularly suggestive is such a study in connection with the interpretation of Paul's letters to the Corinthians.

These Greek religious associations, however, never succeeded in doing what Paul and his fellow missionaries with their conception of oneness in the Lord Jesus accomplished, namely, in uniting the local organizations into a larger and more inclusive brotherhood capable of surviving the vicissitudes of time. Viewed in this light, the achievement of early Christianity is all the more significant—it was an achievement accomplished in the name of Jesus.

To show how Jesus became Lord of the daily activities of constantly increasing numbers of men and women in this world and the guarantor of their hope of immortality is a most difficult task for the interpreter of the New Testament. As a historian it is his business to set forth the process. This he can do only by exercising in full his right and duty to utilize every scrap of relevant material at his disposal in order to represent the total life of the New Testament exactly as it was lived. If he is true to his task, he will effect a saving of time and lay the foundations of a self-respecting independence on the part of those with whom he works. From him they will catch that contagious enthusiasm without which the work of preaching and teaching is a lifeless thing.

For while theoretically the work of the historian is an end in itself, practically, in the case of New Testament interpretation, the aim of bringing it to bear upon the issues of life must never be lost from sight. In these busy days the student has a right to ask why he should study the past. If the interpreter of the New Testament cannot give the answer in terms of its intrinsic values, and if he cannot so present these values as to bring the student to a consciousness of the fact that just as the Christians of the New Testament, or of any other period for that matter, solved their problems in loyalty to Jesus

and rose superior to all the difficulties of their life, so we in our turn must live with even greater loyalty to him the courageous and victorious life of faith—if all this cannot be done, or if those who hold bound up with it the profoundest religious experiences of their lives fail to co-operate in making it possible, then the New Testament will have been betrayed in the house of its friends and will be relegated to a place of comparative insignificance by the generations to come.

But the task will be accomplished. It will be done by patient, kindly, Christlike co-operation; for if any progress has ever come out of controversy—that obsession was the limitation of the Tübingen School—it has come in spite of, and not because of it. Since the problems are too many and the difficulties too complex for any one individual with his human limitations, there is room to welcome every single contribution, however slight it may seem, that gives promise of furthering the study. The interpretation of the New Testament in a seminary course ought, therefore, to be a co-operative enterprise in which teacher and student, supported and encouraged by the sympathy and assistance of its constituency, may wrestle to the utmost with the problems which confront every minister, and may prepare in turn to make a positive contribution to the progress and enrichment of the common life of the Church.

Gettysburg, Pa.

ARTICLE VII.

THE NEW TASKS OF THE SEMINARY AT THE
BEGINNING OF THE NEW CENTURY.

INAUGURAL ADDRESS: JOHN ABERLY.

The inspiring centenary services have been directing our attention to the Seminary's story of sacrifice and achievement during the last one hundred years. It seems fitting that they should come to a close with these inaugural services which, as they mark for so large a proportion of the Faculty entrance on a new sphere of work, invite consideration of the tasks that confront the Seminary and its several departments as we enter the new century. As the honor has fallen to me to be called not only to teach one of the chief disciplines—that of Systematic Theology—but also to preside over the Seminary, I have been particularly impressed with the character of the men whom I am privileged to succeed. My mind has again and again reverted to some very simple tales I had to read in India while serving my apprenticeship there in language study. The story was that of a young man who in that land of short-lived dynasties had succeeded in recovering the ancestral kingdom, had found the throne of his fathers under the debris of the ages, had set it up in his own palace and was about to ascend to it in the presence of his people. The throne had thirty-two steps and, as he attempted to ascend them, each step challenged him by recounting the worthy deeds of the king who had first sat on it. If after hearing these he still thought himself worthy to sit on that throne, he was told to go up—a searching examination indeed. As I think of those who have occupied this place hitherto, of the founder and organizer, Schmucker, of

the gentle and scholarly Krauth, of the master dialectician, Brown, of the Pastor and missionary leader, Stork, of the philosopher, Valentine, of the practical church statesman, Singmaster, I feel some such challenge and am exceedingly grateful that the matter of deciding on my fitness to follow in this succession rests with the Board of Directors and not with me. Nor ought I fail here to mention another fact that may mitigate my temerity in undertaking the task. It is that the burden no longer rests so exclusively, as once it did, on outstanding individuals. It is a corporate task shared by the entire Faculty. Co-operation alone is equal to the responsibility. It is because of the assurance of such co-operation that one may confidently hope, in a measure at least, to meet the new tasks that are before this Seminary as it begins its second century of service for the Church.

The new tasks of the Seminary at the beginning of the new century, in general, and in particular those that must be met by the Chair of Systematic Theology—this is a subject that may well engage the attention of all the friends of the Seminary, and especially of those who are called on to direct in its affairs be it of administration or of teaching. In recent years much has been said about the crisis in Theological Education. The *Survey of Theological Education in America*, whatever may be its shortcomings, has compelled Seminaries to review their curricula, their equipment and their methods of work. It has shown that Theological Institutions educationally have not kept pace with the advance of institutions that are devoted to what is called secular education. Since the publication of that report remarkable progress has been made towards remedying this defect. It seems to me that one of our great problems may yet be found in the lines along which such progress lies. The tendency is no doubt in the direction of having the Divinity Schools clustering around or becoming integral parts of universities. Some even aspire to doing university work on their own account. The emphasis is on the intellectual. The scope of studies has been so extended

that the essentials of theology are not given the supreme place they must occupy in the preparation of men who are to be heralds of the cross. It is a significant fact in our American Christianity that Bible Schools that stress the devotional life and practical mission work were never more popular than they are now. And they are reaching out not only to supply the demands for parish workers, but also to give the type of ministry that is preferred by not a few congregations. Whatever may be said of the one-sidedness of either of these tendencies, each one directs us to a real need to be met by the Seminary. Intellectual standards must be kept abreast with those prevailing in other departments of education. But with the speeding up of the labors of the scholar must go the retirement for contemplation that has always been the mark of the ascetic. The first inaugural of this Seminary "urged that the rigor of the class-room must sometimes be abated in order that the student may cultivate his spirituality, and advised that when a student is assailed with 'doubts and fears' he should suspend his studies and devote whole days to practical religious exercises until he regain 'a preponderance of religious feeling.'"² We now read this with the smile with which the student on the university campus notes that no saintly divinity student has ever been known to fail in his examinations. And yet it is a significant fact that even in this advanced age the man that speaks to the heart of men as perhaps no other—I refer to Sadhu Sunder Singh—came with his message not from the centers of learning but from the lonely retreats which the Himalayan Mountains have always offered to the seeker after God. The heart still makes the theologian. The problem before the Seminary is how to combine what is needed along both the intellectual and the spiritual lines. The traditions of this Seminary, its situation in the quiet solitude of these enchanted surroundings, would seem to provide the setting needed for the spiritual development of those who enter here. But this dare not blind us to the fact

2 History of Gettysburg Seminary, by Dr. Wentz, p. 110.

that educationally our standards must be kept among the best. New departments need to be added, better equipment provided, larger opportunities offered for research work under the guidance of specialists, with fellowships for advanced work for the select few. We dare not stand still nor be satisfied with standards attained if we are to meet the intellectual demands of our own age which, it has been said, "is confronted with a confusion of facts and ideas and ideals * * for which human experience has no parallel."³

If the problems indicated face us as we look at the work of theological education in general, equally difficult and urgent tasks meet us when we look at the special Department of Systematic Theology. When one attempts to answer the profound questions relating to the Being and Character of God, his mind reverts to the answer given by the Hindu sage when asked by his pupil to tell him who God is. His reply was, If you do not ask me, I know; if you ask me, I know not. Even with all that has been revealed, the subject must always deal with those deep mysteries into which devout contemplation gets glimpses but finds things unutterable. It brings us to the silences of eternity. Though they may be interpreted by love, the interpretation must always be inadequate. Who by searching can find out God? The sages in their attempt to find out God seemed to find congenial surroundings among the mountain peaks covered with mists. Our practical age is inclined to call them, and others like them, dreamers who have their heads among the clouds. And yet it has always been from the mist-covered mountain heights that the refreshing streams have come that fertilize the valleys below. As Dr. Fairbairn has said in a slightly different connection: "The faith that had no mysteries would be an anomaly in a universe like ours; and would suffer from the incurable defects of being a faith without truth and without the capability of so appealing to reason as to promote man's rational and moral growth * * It is the problems which

3 Theological Education in America, p. 235.

most appeal to reason for solution which open those glimpses into the secret of the universe that most fascinate the heart and awe the imagination."⁴ The task may seem an impossible one but the adventure must be made not only to gratify a desire for speculation but also, and much more, to discover the spring whence flows all that is needed to ennoble and enrich life.

It is not however only in the sphere of speculative theology that the subject is beset with peculiar difficulties in our time. In our efforts to know persons, as well as things, we are after all dependent on what they do and have done, and this is true of our knowledge of God. His works in creation, His operations in grace, and particularly in the grace of Jesus Christ—these must always be given due recognition in our thinking if we are to keep our feet on the ground of fact that alone can make mystic contemplation or speculation sober, sane and safe. Here too there is hardly a phase of the subject on which differences do not meet us. Is God actively interested in the creation that reveals His eternal power and Godhead or has He endowed matter with the power to produce this wondrous universe without any such directing control? What are His workings in history? Recent years have opened a whole new territory for this department to pass under review. The time was, and there are some who still belong to it, when the revelation we have in the Bible was considered to be of God and all others were considered as the works of the arch-deceiver of mankind. Now, in part at least as a reaction to the error in this view, not a few have swung around to the opposite extreme and have taken refuge in what may after all be only an indolent view, that all religions are much alike and are partly true and partly false. There was a time when the task of our teachers of theology of this and other institutions of similar antecedents was to put the faith of the fathers into the language of the children, remove its foreign flavor and make it indigenous; and this was a task of no mean proportions. In these

4 Philosophy of the Christian Religion, p. 5.

days of world contacts, which, because of the missionary movement, have never been more intimate and vital than now, we are asked to put it into such language and form that it may make its appeal to men of every nation. Let us not delude ourselves by thinking that the Christians that have a different cultural background from ours of the West, when they once come to a Christian consciousness of their own, will assent to any teaching as consonant with the grace of God in Christ Jesus that proceeds on the assumption that God has not spoken to their fathers and that they have in what is best in their heritage no foreshadowing of what finds fulfilment in the Eternal Christ. And then they need only go to our own Scriptures to confirm them in their belief, since God left not Himself without witness in that He did good, and gave them rain from heaven and fruitful seasons filling their hearts with food and gladness (Acts 14:17). How is this need to be met and yet the integrity of our faith, the unique character of the revelatory movement which began with Abraham and ended with Christ, to be kept so clear as to give us a real message of salvation to a needy world?

But however insistent the historical may be in this age of world contacts, there are other questions that are even more fundamental. An easy escape may be sought from the difficulties that have been alluded to by taking refuge in Christian experience and confining our work to its interpretation. If experience is regarded as inclusive of that of the ages, giving chief place to the inspired record of it in the New Testament as the norm, thus delivering it from individualism in all its varied forms, it certainly must be given a prominent place in constructing any system of Christian Theology. We live in an ordered world and are native to this order and that which has been found to promote and satisfy the demands of the best and fullest individual and corporate life certainly bears the stamp of truth. Voices are heard however that openly proclaim that, while Christianity meets the need of certain times and individuals at particular

stages of development, it is not essential for all times nor for all men. One need not be surprised that such voices should make themselves heard when the imperfect apprehension of religion by those who utter them is considered. If it be only morality touched with emotion—subordinate to ethics—why can not ethical cults, with the emotions peculiar to ethical obligations, take its place? Or again, if it be only the conservation of values, and that largely social values, why can religion not be dispensed with when men once have learned to appreciate the values on their own merits? This very one-sided view of Christianity is not confined to unbelievers. It is indeed so common that it may be called the popular view of it. A well-informed Hindu observer, not without just reason, made the statement in one of his able editorials recently that the West has abandoned religion and substituted for it social service. Viewing this from the practical side of home mission work, read over Mission Study Books and see how much of the emphasis of those books falls on Americanization; or how large the fact of needed social progress figures as an appeal for foreign missions. Let these be, as they will be, by-products of our Faith, but make them the chief thing, as we are so apt to do, and we miss both the religious life and the by-product as well. It is a striking confirmation of this that the problem of our cities is not so much that of the immigrants but that of the second generation; and a mission historian of large observation justly remarks about foreign mission methods that, where social work is done in the hope of Christianizing pagans, you miss both; Christianize first, and you gain both. Then there are those who view religion only at the stage at which it first appears among our Aryan forefathers, as well as in other cults, whose one sole function is to deliver men from tornado, flood, drought, epidemics and other ills and to give them coveted blessings, chiefly material, victory in war, prosperity in peace; and they claim that, as we now know that these obey fixed laws and learn the secrets of controlling them by scientific methods, it is

bound to take its place more and more among the things that are not essential. Did man live by bread alone, as such seem to think, and they too are not a few, the teacher of theology might be well-advised if he would turn to things that matter. But what a failure this shows to get at the heart of religion! How it misses the eternity that God has put within us, the thirst after God, the aspiration for fellowship with Him, the longing for fuller, more abundant life! Here we choose to follow, and this is sweetly reasonable, those saints who have lived and walked with God most closely, contemplated most intently that God is the One Essential for a full complete harmonious life. How to bring this home to men, with the many discordant voices calling them to other views of life, this, as never before, is one of the supreme tasks of those who would teach the things about God.

Nor are our problems even yet exhausted. There meet us even among followers of the Christian Religion divergences of views in regard to faith and practice through which the student must be helped to find his way. One cannot take the obligations of a teacher in a Lutheran Seminary, requiring his teachings to conform to the immortal Augustana, without recalling the cleavage even among those who accept the great ecumenical creeds—a cleavage due not to different teachings about God's Being and Character but about the way in which sinful man comes into fellowship with Him. Here we have to do however with a question that is settled and no longer agitates the Church. It is different with the differences between fundamentalism and liberalism which, in their extreme forms at any rate, represent different systems of theology. Whether outside of the Church, or within the Church, the new century is confronted with problems that perplex and bewilder. How to help our coming religious leaders through all these into the calm assurance of a faith that will send them from these consecrated halls feeling that they have a message from God,—this is our task, the magnitude and importance of which can not be overestimated.

It would not, however, be in keeping with the purpose of this address, nor with the duties of the Chair of Systematic Theology to which it is to serve as an introduction, were it to end on a note of perplexity. This Seminary, and other institutions of like character, would never have been founded and maintained but for the conviction that in the Gospel of Christ, rightly interpreted and applied, we have the solution of all life's deepest problems. We recognize indeed that here we are summoned to walk by faith and not by sight but this does not discourage us, for the best thinking of men now, as never before, gives faith an essential place in every department of human thought and life. Faith, however, must have content—it must believe *something*—and Christian faith has great wealth of content in its unique teachings regarding God and man. Such content seeks for and needs expression, requires doctrinal statement. Happily there is a healthy reaction in our time against that view of religion, once so common, that would divorce it from expression in doctrine and cultus and keep it confined to a mere sentiment. "Because Christianity is a life which began by incarnating itself in a history, we have need of a dogma," is now the expression of men who do not belong to the school of dogmaticians so-called.⁵ This Seminary by its very name connects itself most intimately with the Reformation, and that movement marked a return to a very definite conception of the Gospel which received its classical expression in the Augustana. Back of the material principle of the Reformation, that of Justification by Faith, this places the all-sufficiency of Christ without which faith itself would be utterly inefficacious to save. It is in accord with this that Luther made the canonicity of the books in the Bible to depend on their attitude to Christ: "This is the true test for the valuation of all the books; whether they insist or not upon that which concerns Christ, since all Scripture must point us to Christ even

5 Introduction to Protestant Dogmatics, Lobstein, p. 41.

as St. Paul did not wish to know anything but Christ."⁶ If there is one fact more hopeful than any other on the theological horizon of to-day, it is that systems of theology, written from differing standpoints, unite in this that they are all Christ-centered. We have a new revelation of God and of His saving grace in Christ; by the Spirit of God Who not only searcheth all things, yea even the deep things of God, but also recreates man so that he may discern spiritual things, this grace, centered in Christ and revealing God as Holy Love, is appropriated by faith and leads to a new fellowship in the Spirit. The Apostolic Benediction, the order of which some would alter to make it conform to the order of the Apostles' Creed, is now recognized to make the very best outline for a system of Christian Theology.⁷ A profound conviction that we have in Christ all the treasures of wisdom and knowledge, a sure belief that the past creative periods of the Church have moved along right lines when they made Him the Object of their faith as expressed in the great Creeds of Christendom, ought not however to keep us from recognizing that theology dare not be satisfied with living in the past. "The theologian who is faithful to the principle of the Reformation refuses indeed to see in our times the norm of religious truth; and yet he does not wish to withdraw himself from his environment or isolate himself from his contemporaries. He finds the measure and type of Christian truth in the Gospel but he wishes that this Gospel might speak a language accessible to our generation. He does not despair of success in such an enterprise, for he knows that the evangelical revelation is inexhaustibly rich, resistant enough to furnish a fixed and immovable point in the midst of the constant evolution of dogmatic theories, pliable enough to adapt itself to the most varied degrees of civilization and culture."⁸

Let it yet be added that Christian Theology, if it is to

6 Introduction to Epistle of James.

7 See Dr. Garvie's, *The Christian Doctrine of the Godhead*.

8 Introduction to *Protestant Dogmatics*, Lobstein, pp. 55, 56.

be true to this high ideal, must accept the whole Christ. In our dealings with those of other faiths, we are tempted, because of their willingness to receive Him only as a Teacher and in order that they may receive Him the more readily, to present only this one side of His saving work. Or, again, because His principles are seen and acknowledged to be the only solution for our social, racial, and international problems, men are led in our time to lay exclusive emphasis on enthroning Him as King. Let us admit that these have not always been given the prominence their importance deserves and yet to stop with these is to leave out what is, after all, the very heart of the Gospel. The soul—and this is the soul of religion—that under a deep sense of its limitations and unworthiness yearns for fellowship with the Holy One cannot be satisfied unless it knows Him as Saviour. The cross, not only as an example of self-sacrifice, but also, and chiefly, as an atonement for sin, crowned by the Resurrection with its power of a new, an endless, life—this is a felt need not only by the sin-burdened conscience but also by all who would rightly understand a Holy, Loving, Living God and His relations to men, and this, after all, must ever be regarded as the supreme aim of Christian Theology.

Were I not persuaded that in Christ we have the very effulgence of God's glory and the very image of His substance, I would not have the courage to undertake to teach Theology. With Him Who showed us the Father by pointing to Himself, with the promise that the Spirit will take of His and show them unto us—with these alone to lean on but with the assurance that they are sufficient—I hereby promise the Directors and patrons of this Seminary to do what in me lies to discharge the sacred trust committed to me in being called to teach theology and to guide the affairs of this honored Institution as it enters on the second century of its work for God and for His Kingdom. May He Whose work it is give the grace needed to fulfill its solemn obligations!

Gettysburg, Pa.

ARTICLE VIII.

THE SEMINARY AND THE CHURCH.

F. H. KNUBEL.

A thrill of grateful joy possesses all of us who studied here as we return for this centennial celebration. Wonderful memories arise of the associations we enjoyed, of the inspirations we gained. Inevitably we renew the resolves once formed here. Once more we thank God for the institution and for the men who taught us, as we reverently repeat their names.

It is my privilege on this occasion to bring authoritative greeting to the Gettysburg Seminary from the United Lutheran Church in America. The Church, however, as a whole feels that same thrill of grateful joy and brings it as her greeting. What it is, for which the Church is grateful, has been told in the centennial book written by Professor Wentz and published as a part of the celebration. I could not repeat the story of the Church's indebtedness as it has been so fully and wonderfully told in that volume. Indeed as I studied the book it seemed at first that nothing remained to be said upon my assigned theme, the Seminary and the Church. However, as I continued to think of the history portrayed there, two facts seemed to emerge with special force and to demand our close attention. They are related to each other and inevitably lead us on to fundamental considerations.

There is as a first fact the marvel of pre-seminary days, the wonder of those years before the Church in America possessed such institutions. The Church was here two centuries before a seminary was established. There had even been an organization of the Church, a synod, for seventy-five years. The nation itself had existed half a century. All that while the Church lived without any steady source of ministerial supply. Emigration brought waves of population to our shores. Generation after generation was born upon the soil. Pioneer activity led the people ever further westward into the wilderness

scattering them over the Alleghanies and beyond. Means of travel and communication were slow and difficult. As to Christian ministers under these conditions however, there was only an irregular flow from Sweden, Germany, and Holland. At the best the number was always few. Among them also were wolves, preying upon the people. Soon there developed that beautiful custom when it seemed that every parsonage was harboring at least one young man as a student, that every pastor had become a theological professor. Nevertheless the total of ordained ministers was startlingly meagre for a people numbered by many thousands, scattered widely, and often difficult of access.

As one contemplates the picture of those times, he must be astonished by the pioneering heroism of pastors then. It shames our comfort and easy tasks as pastors to-day. Above all must one marvel that the Church lived and prospered in spite of the adverse conditions. This is the first of the two facts which command our thought, this marvel of pre-seminary days. We find a striking parallel in the history of our own times, in the condition of our Church in Russia. Sad havoc has been worked during the last ten years. Nevertheless reliable facts reveal that even now the Lutheran Church of Russia possesses one million members. With dismay we learn that they have far less than one hundred ordained pastors, a number of whom are very old. There is not even one pastor for every ten thousand members. They are crying for aid, and, with our help, are establishing a theological seminary. However the marvel of our own early history is repeated in Russia. Without a steady source of ministerial supply, without a sufficiency of pastors, amid staggering difficulties, the Church has lived and in some respects at least has prospered.

We turn now to the second fact in the story of the seminary and the Church in America. It is partially similar to the first fact, but relates to the century since seminaries have existed. Thoughtful examination reveals that during this period the seminary has always been moulded by

the Church instead of the opposite statement of the case. This is surprising because casual thought assumes that the seminaries have moulded the Church. Amid every tendency in the Church's life, every dissension and struggle such seems to have been the course with Gettysburg according to Wentz's history. The entire subject deserves the most careful investigation, but it has seemed to me that everywhere throughout our own Church and its institutions, indeed also with other denominations in America, this fact is revealed. The institutions have not been the leaders, but the followers. It is significant and perhaps alarming as to the place of seminaries in the life of the Church, as to the place of these institutions where the Church's leaders are trained.

These two facts from our history are presented for earnest thought. The Church lived on without seminaries at first. Since they came they have not moulded the Church. Starting from the two facts one's mind quickly darts in a dozen directions. A foolish question, for instance, arises. Would the Church thrive better without theological seminaries? Aiming to hold strictly to our theme, a *serious* question must be answered. If the seminaries have not moulded the Church, what has done so? Whence came the tendencies and influences in the Church's life, the consequent dissensions, and the ultimate advances? At least three determining influences may be discerned. An outer influence upon the Church has been the trend of the times. Wentz has impressively shown the wonderful parallel which exists between the facts of national life, the prevailing currents of thought, and the ideas of the Church. He has been the first, I believe, to spread completely and consistently before our eyes this striking circumstance in our history. A second, strong influence upon the Church has come from the past. The confessional position of the Church, the testimony of the fathers as to the faith, has asserted itself compellingly in the faith of the children. The third influence has been an inner one. It is the great surge of the divine life within the Church, ever reasserting itself as against

any evils in the other two influences, rising through one man or a few men. Behind all three has been that Providence which "shapes our ends roughew them how he will," and which controls history and the Church. It strengthens one's soul as to the Church when on an occasion like this he looks back over the way we have come.

We are led to ask another question. Should the seminary mould the Church? Should it have at least a large place as an instrument of God in shaping the Church's life? Our answer is naturally yes. Why then has it not done so? How may it gain such a place? It is here that we are called upon to realize the utterly haphazard development of theological seminaries in America. Like Topsy they just grew. The time has come when we need a more intense study of their purpose in the Church's life. The place and scope of theological education in a free Church has never been examined to the roots. It is surprising that a century and more should have passed without a search of this character. Many minds are at last awake to the necessity. The United Lutheran Church in America ought heartily to rejoice that it has a special commission which is earnestly studying the subject. That commission deserves our fullest encouragement and prayer, for it may greatly bless us, as well as other groups of American Lutherans and American Protestants generally.

Coming back to our theme and to our acknowledgment that the seminary should mould the Church but has not done so, it is my sincere belief that our mistake has been in permitting a partially wrong emphasis upon our theological training. We have even permitted something of Roman Catholic error to creep into our plans and to inoculate the Church. It is Roman belief that the Church must interpret the Bible to the people. The authoritative voice of the Church declares what is to be believed. He is not a good Catholic who accepts Romanist teaching because he himself believes it to be true. He must accept it simply and only because the Church declares it to be true, altogether independent of his own persuasion of its

truth. Have not we leaned partly in the same direction? As an illustration, we see the schools of medicine graduate men who go out and write authoritative prescriptions for the people, dictating to them what medicines they shall take for their bodily health. We see also the law school graduates going out to say authoritatively to the people, "thus and so is the law." How easily we all slip into the same idea, a Roman Catholic idea concerning the graduates of theological seminaries. They are to prescribe authoritatively to the people what is the truth of God. This at least is the practical impression many of the Church's members have. As a consequence multitudes of Protestants are not searching the Scriptures whether the things preachers are saying are so. Bibles are ignored, the masses being content with an easy religion which simply listens to the declarations of pulpits. The Church encourages such false ideas when it designates theological seminaries by the frequently used term, schools of the prophets. A prophet was a divinely commissioned voice with an authoritatively given message. In no such sense are the graduates of theological seminaries prophets.

The seminaries must be constituted in such a way as to give an entirely different impression to the members of the Church, if the seminaries are effectively to mould the Church's life. The people must recognize those institutions as places, not where their authoritative religious teachers are trained, but where their religious leaders are trained. Thence come the men whom they are to follow, like whom they are to become, who are what they must be. In other words the seminaries in their life are to be an epitome of the life of the Church. As an illustration, how great a privilege is that of seminary years, when men devote days and years at an intense study of religious truth, having daily contact with others who are following the same pursuit, under the guidance of great teachers. The members of the Church have no such privilege, but that picture is an ideal of the true life of the Church, which should be giving itself to the same intense study of

religious truth. The devotional exercises of seminary years are likewise a manifestation of what the devotional exercises of the whole Church should be. So we might continue with parallels, all of which mean that the seminary is to be a model, a picture, an ideal of the Church's life. The seminarians as graduates go forth as the people's leaders, pastors, aiming to make real in the Church what the seminary has been. They do not go forth as a professional class, caste, who rule. On such a basis will the seminaries truly mould the Church.

The attainment of the end will necessitate something of a reconstruction of seminary life and teaching. They must have unity, as the Church has unity. They must have a centre, to which all is fitted. Let us give the remainder of our time to the consideration of that centre.

What is the centre of the Church's life, of which the seminary's life is to be a model? The answer might be Christ, but more definitely it is faith in Christ as the Savior. "The just shall *live* by faith." Faith is the primary fact in Christian life—dependence upon the Lord's love and wisdom. It is trust that He never can make a mistake with me, never can do anything but that which is best for me. His salvation made this clear. This faith, the centre of the Church's life, must also be the centre of the seminary's life and teaching. We must come to call these institutions, not schools of the prophets, but schools of faith.

The entire curriculum will be affected by such a basic view of the seminary. The subjects of study will not be changed, but their treatment will become a different one. To illustrate this fact, we may accept the traditional division of four disciplines—Biblical, Historical, Doctrinal, Practical.¹ Only brief indications can be given of the application of the principle to each of these. The aim is merely to suggest how faith as a centre determines a special theme for each discipline.

1 Perhaps a better division is the twofold one, whereby the first two above are both recognized to be historical in character, and the second two to be normative. The third is normative of Christian teaching, the fourth is normative of Christian service.

1. **Biblical.** Accepting faith as the centre of all seminary study, all biblical subjects must be considered from the point of view that the Bible is the record and source and weapon of faith. "The holy scriptures are able to make thee wise unto salvation through faith." As such only are the Scriptures intended and as such are they to be studied intensively by the seminary and by the whole Church. A true starting point is thus given by which to enter into the heart of the Scriptures. No part thereof has been truly appropriated and possessed until it has been done in this way.

2. **Historical.** It would be far better that we cease speaking and writing so much under the title of Church history and begin to recognize the need of telling the history of faith. That is the heart of the Church's history. How strong a light is thrown thus, as an instance, upon the Reformation period. We need only continue the story outlined in the eleventh chapter of Hebrews, with its record of the heroes of faith. It is significant that at the end of that chapter we are reminded that the story has not been finished, for it is said there, "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." It is such a conception of the Church's history which will give to the Church of any period a realization of oneness with the believers of all times.

3. **Doctrinal.** In this division of studies in the schools of faith the determination of the faith is sought, and especially for purposes of the confession of the faith. The Church is to be "nourished up in the words of faith and of good doctrine" so that it may "hold fast the profession of faith without wavering."

4. **Practical.** Here the application of the faith would be considered. It would become a study of "faith which worketh by love." The piety and service of the Church are included. How blessed it would be for the people of the Church, as to their piety and their active service, if the conception above described of the relation of the semi-

nary and the Church became fully clear. This entire study of our topic, the seminary and the Church, is submitted for consideration. To-day we look back at the past and wonder that our fathers failed so long to see the need and waited so long to establish seminaries. Must we not ask what the future will see, as it looks back to us? As they then speak of these days, what neglect of ours will call forth their wonder? May the Gettysburg Centennial arouse new determination that our seminaries shall gain their true position as the servants of the Church.

New York City.

ARTICLE IX.

THE SEMINARY AND THE LUTHERAN FAITH.

HENRY E. JACOBS.

Years ago when an alumnus of this Seminary was visiting an island in the St. Lawrence, he was asked by an inquisitive stranger his residence. When his answer was, "Gettysburg," a second question followed, "How far do you live from the battlefield?" Then, with a look of increasing interest: "Do you own that field?" "No," was the prompt answer, "not all the field, but a share in a very small slice of it."

However true was this denial, yet there is a sense, in which, with some propriety, he could have claimed all Gettysburg and its vicinity as his, Rock and Marsh Creeks, Willoughby's Run, and the "Tiber," both the Round Tops, Culp's Hill and Spangler's Spring, Evergreen Cemetery where our loved ones lie; the mountains that form the background of the horizon; the old Hall of Justice in the Centre Square, with its quaint architecture and imposing tower; the graceful church spire, long since demolished, of the Mother Lutheran congregation of the village; the College Church, with its sonorous convent bell, a relic of Spanish Catholicism; above all these, we treasure the College and Seminary, through which flowed annually a stream of recruits for the ministry, whose line has gone through all the earth and their words to the end of the world.

As President Lincoln (a name ever to be associated with Gettysburg) standing in the old State House in Philadelphia, declared that he had no political principles that had not originated in 1776 in Independence Hall, so one who has sat at the feet of no other than Gettysburg teachers may be allowed, on this occasion, to acknowledge that he has had no deeply settled convictions, religious,

theological, ecclesiastical or even political, that were not instilled into him here.

With but one exception, the speaker can claim every former professor of this school as his personal acquaintance and some of them as his intimate friends. The sole exception had left Gettysburg eleven years before the speaker was born.

This, however, is not the time for reminiscences. A definite topic has been fixed and its limitations must be accurately observed. "The Seminary and the Lutheran Faith" is the theme. By "the Seminary" is not meant "Seminaries in general." To-day the "GETTYSBURG SEMINARY" has the right of way. It is spelled in large letters that throw all others into the background. Nor can much attention be given to the analysis of forces contributing to the results attained. For such survey, the material is assembled with great completeness and with marked impartiality, in the Memorial Volume of Professor Wentz. Notwithstanding its wealth of details, it withdraws the reader from what is merely local and transient to what is abiding. It affords the facts from which the industrious student can draw his own independent conclusions.

The name, "Evangelical Lutheran Theological Seminary," announces with definiteness the purposes and promise of its founders. It was established to teach a specific form of Protestant Christianity, and not merely the consensus of the Protestant Creeds, or an elective system framed according to the individual judgment of those successively chosen as professors. In it the Evangelical Lutheran Church of the United States, through its General Synod, assumed the responsibility to teach Evangelical Lutheran Theology. The terms "Evangelical" and "Lutheran" are synonymous and co-ordinate, and both are here united, since in some lands, the one term, and in others, the other had been in common use as designating the same doctrine and the same profession. The formal Appeal published in 1823 in the interest of the proposed seuiinary reads: "The General Synod of the Evangelical Lutheran Church in the United States to the

members of the said Church in the United States," i. e., to the members of the Evangelical Lutheran Church, whether within or outside of the then recently established General Synod.

In a subsequent official report to the same body in 1827 there is a defense of the location chosen as having been determined chiefly by the fact "that it is central to the great body of the Lutheran Church," of course, in the United States.

As, at that time, the enterprise of the country was intent on plans for the development of the Great West, Gettysburg stood conveniently on one of the most traveled routes across the Alleghenies, suggesting the Lincoln Highway of the present day. Thirty miles or more eastward was the already densely settled territory of the Ministerium of Pennsylvania. Southward the new institution was, indeed, in closer touch with Baltimore than with Philadelphia, but also looked towards the opening of the Shenandoah Valley.

It is interesting to note that the result has been that in 100 years, among the 1400 students enrolled, 863 have been natives of Pennsylvania, 196 of Maryland, and 92 of Germany. Of the Pennsylvanians, York and Adams are the banner counties with a total of over 200.

A report to the General Synod in 1825 further declares: "We have chosen as its basis the same principles which have sustained our Church over 300 years." While this recognizes, on the one hand, the law of growth and adaptation, it also recognizes the essential identity of what is attempted in the present with what was found necessary in the past. It is no new religion that is to be cultivated: no new theology is to be constructed. The basis of the new Seminary was timber that had been seasoned for 300 years. Wherever there is life, that which is new grows out of what is old, and such was the thought that was then entertained. Although 300 years old, the report declares, that is no defect: "for they are the same principles which have sustained Christianity since the days of the Apostles."

The task accomplished by the Church of the Reformation in returning to primitive Christianity and reconstructing therefrom, by a new study of Holy Scripture, what might appear a new Church, is the task to which the responsibility of a New World had called our fathers, and which they carried out in founding this Seminary.

This was made explicit in the Professor's oath. Before God and the Church and the world the first professor declared at his inauguration that he accepted "the Holy Scriptures as the inspired Word of God, and the Augsburg Confession and the Catechism of Luther as a summary and just exhibition of the fundamental doctrines of the Word of God."

This is a declaration as to what the principles are which have sustained our Church for 300 years, and are rooted in the principles of the Primitive Church. No one was to be left in doubt as to what these principles were.

It is not to the discredit of this Seminary that an ampler statement, such as that which Muhlenberg and his colleagues had used, and which has been adopted by the United Lutheran Church, was not then required. It is to the credit of this Seminary, that, in this simple statement, it led the way, which was afterwards followed by the older Synods, to a higher appreciation of what, in a period of confessional indifference, had been discarded. For the Lutheran Confessions, as a rule, were not prepared to be summaries of Christian doctrine for universal adoption, but only as testimonies on controverted points that had agitated the churches of some particular time or place. There was no repudiation of the ampler Confessions by this Seminary. Luther's Catechism, written expressly for the laity, was the confession of the ample faith of the individual Christian, and the Augsburg Confession dealt with the principles which underlie church organization, and the official teaching of the Church as a whole. Discussions were afterwards to arise, which other confessions would be found of most valuable service where the meaning of the Augsburg Confession had been misunderstood or misapplied. This was

in fulfillment of the exhortation (Hebrews 6:1): "Leaving the principles of the doctrine of Christ, let us go on unto perfection."

With less than what was specified in the professor's affirmation the Church would not have been content. The need of the day was for what was far more than mere pietistic phraseology. It won the hearts of thousands who knew their Catechism too well to be misled by the voice of strangers. It was not its negations, but its affirmations that gained support and attracted students. It had the reputation of taking a conservative attitude toward modern critical tendencies and of being in American Christianity a positive and constructive force.

If the question be asked as to its fidelity to the confessional standard, the answer is to be found not in the utterances of a few individuals, but in the common conviction and teaching of the entire Seminary, as officially represented, including professors, directors, and the men whom it has sent into the ministry.

We would accompany one making such investigation into the library of the Lutheran Historical Society and the Seminary Library, both under the same roof, and would ask him patiently to examine what has been accumulated therein during the past one hundred years. As particularly important we would place in his hands the volumes of the theological reviews, to which the alumni have made frequent contributions, including, with your permission, that published in Philadelphia. An array of substantial volumes in almost every department of theological science should have first consideration in such investigation. The published discussions in the so-called Diets and General Conferences, besides the volumes of Minutes of Synods and General Bodies should be regarded. We would present him with a copy of the Common Service Book, to which at least six professors of this Seminary devoted much labor throughout the twenty-five years of its preparation. We would then ask: "If all this be not Lutheran, where in all churchdom does it belong?" "What is this if it be not specific Lutheran doc-

trine in various forms and in various degrees of consistency, with due recognition, also, of what is universally Christian?" It is no less the voice of Lutheranism in being that of the Universal Church; nor that of the Universal Church in being the voice of Lutheranism.

Nevertheless, it is a matter of history, that seventy-one years ago, after thirty years experience, the professor, to whom this Seminary has always and still is ready to express its gratitude for signal service in laying the foundation, published anonymously a so-called American Recension of the Augsburg Confession, and charged the Augsburg Confession with containing most serious errors which needed to be disavowed and repudiated. It proposed further the following resolution for Synodical adoption: "We will not receive into our Synod any minister who will not adopt this platform."

We would be unwilling to believe that the word "fundamental" in the professorial affirmation be understood in an ambiguous sense. For if so, it meant nothing whatever; and if *not* so, this attack was a formal rejection of what he had once held and taught. It was a formal declaration of war against the doctrine which the Seminary had solemnly promised to teach.¹

We have tried in every possible way to find a charitable explanation for this change of front. The most plausible is that he had the gifts and tastes of an executive and administrator rather than those of a teacher or theologian. His interest in the Seminary itself was subordinate to his greater interest in organizing the Church as a whole. The vision of an externally United Lutheran Church in America led into that of a United Evangelical Protestantism in America, and then throughout the world, upon the basis of what he defined in his own thoughts as fundamental in the Augsburg Confession, and to which he at last ventured to give fixed form in what he termed a "platform." But how could everything distinctively

1 Dr. Schmucker's theological position as related to the Seminary will be set forth in a subsequent issue of the *QUARTERLY*.—[Ed.].

Lutheran be removed from the Augsburg Confession without destroying the integrity of that document?

A few sentences from a Nineteenth Century theologian of our Church (Philippi) may here be quoted: "The Lutheran type of doctrine is the true original mean between two extremes. It represents the unity of the inward and the outward, the bodily and the spiritual, the real and the ideal. We have a God who is true man; Spirit who is true word; an invisible Church which is at the same time visible; the earthly element as the actual vehicle of the heavenly. The Lutheran Church does not enter into union with either of these extremes, but is itself their actual union."

It is a matter of history how decisively the General Synod and its constituent synods rose to the occasion, in testifying that the alleged errors were great misunderstandings, or to speak more plainly, misrepresentations, and, through the fires of animated, yea, even heated controversies reached an unassailable doctrinal expression. The Holman Lectureship is an important provision made by this Seminary to maintain fidelity to this public profession, and to promote the deeper study of the rich doctrinal material contained in our other Confessions and to test its correctness according to the standard of God's Word.

But be it remembered, it is impossible for every candidate for the ministry, in the brief time of his Seminary course, and with his, even at the best, very imperfect preparation, to live over again in his own experience the spiritual conflicts through which the formula of our Confessions have been phrased. There are points where knowledge ends and faith begins; and there are degrees of certainty, as there are also degrees of faith, and degrees of probability as faith advances from stage to stage.

We do not wait to teach our children the Lord's Prayer and the Apostles' Creed until they can be fully instructed as to the force of each word, and then make these words their own; but we store them in their minds, as seed is sown in the ground, to grow gradually throughout life.

Doubtless, there are pastors here who have preached frequently on a familiar, perhaps a favorite text, who, through some experience in their lives or those of their people, discover to their surprise how little of that text they have hitherto understood. Just so are we to regard the value of the Church's testimony from age to age. We must not forget that it is not processes of reasoning that solve theological or rather religious problems, but that the Holy Spirit, "the Lord and Giver of life," is no less truly present and efficient to-day than when He was supernaturally given at Pentecost. All that is needed is the attitude of receptivity to His life-giving call.

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Mt. Airy, Pa.

ARTICLE X.

THE SEMINARY AND THE WORK OF THE HOME FIELD.

J. B. MARKWARD.

Men are about ninety per cent of the solution of the problems of the home field. The kind of men the Church can command for its mission work often spells success or failure for this spiritual institution in its work of extending itself. It is not always a question as to whether we have a field that is all-promising as it is as to whether we have a man that is all-promising. A real strong, daring, hopeful, spiritually-minded, faith-filled missionary will make an unpromising field productive and promising. It has been well said that

"God can not make best, man's best,
Without best men to help Him."

So it seems to me that this venerable Seminary has a vital task in aiding the Church to cultivate its home field. I am going to suggest the kind of men a Theological Seminary should aim to give the Church for its home program. I would ask therefore that this institution strive to give to the home field:

1. Men with a home mission mind. It involves the mind in the making. It is not a case of furnishing mind stuff—that is impossible—but rather the giving character and direction to the mind the student brings with him. A brilliant scholar has thought enough of this idea to write a stirring book on the theme "The Mind in the Making." He dares to suggest that if there could be some magical transformation of men's ways of looking at themselves and their fellows, quite a number of the evils that afflict humanity would disappear. In other words, get a transformed or a new mind, and you have a

new power in the world. And he goes on to indicate that we must go through a process of creating an unprecedented attitude of mind to cope with unprecedented conditions, and to utilize unprecedented knowledge. This has its vital and significant bearing upon the making of the missionary's mind to cope with the situation in the present and challenging age to which he shall give his ministry.

When I think back to my own Seminary days I see the mind that we students had. It was a mind that visioned a well established congregation with a beautiful church, an attractive parsonage and a haunting salary—a congregation that was just bursting with eagerness to hear us young men preach. It is true we gave some passing thoughts to the frontiers of civilization, to sections of great cities where infant churches were learning the wonders and mysteries of the beginnings of ecclesiastical life, but our perspective was not crowded with pictures of little missions and the difficulties of pioneer work. I take it that the mind of the theological student to-day is not radically different from the mind of the student way down yonder in the faded years. He is just human enough to want to reap where others have sown and to begin his spiritual building upon foundations that have been solidly laid. And this is not to his discredit. He is in a noble succession. He is just opening his soul to the call of the Church for which he has holy hopes and glowing and boundless enthusiasm.

But his mind is largely in the making regarding the direction his services shall take. It can be infused with the home mission idea. It can be stirred with the possibilities of new fields. It can be lured with the romance of pioneer work. It can be challenged with the difficult. Mission work is usually regarded as heart-breaking and a nose-to-grindstone job. It is thought to be bare of romance, at least to lack the romance of the foreign mission task. But if creating something out of nothing, if planting trees which ultimately become very fruitful in the orchards of the Lord, if the privilege of working with

growing things, if enlarging borders is not romantic, then I do not know what romance is. There is romance in pathfinding work. There is romance in the adventure of a new enterprise. There is romance in trying oneself out on the very highways which he builds.

And it must be remembered that there is something in the very soul of man that responds to the challenge of the difficult and adventurous. If there is not, why do men want to fly around the world? Why do men want to take their lives in their own hands and go to the North Pole? Why do men want to experiment on their own bodies with deadly disease germs? Somehow the soul of man is roused to greater activity in the presence of the thing that is hard to do. The forbidding has the power of a creative energy in his spirit. In the year 1925 Roald Amundsen was asked the question: "Is the Pole worth while?" To this he gave a very stimulating and illuminating answer. Among the things he said was: "It is a new thought to most of us that life and power come out of the frozen fastness of the poles, and yet it is true." And then he goes on to say that "it is only recently that the science of oceanography has revealed to us the stimulating, rejuvenating effect of these frigid currents on the plant and vegetable life in the ocean. The teeming fish life in the Atlantic Ocean depends for existence on the food brought it on the currents from the virgin ice-fields of the north. With the mixture of the northward flowing warm current and the southward flowing cold waters from the Polar Basin fish life is waked to activity; the fishes begin to spawn and become, as it were, resuscitated." So it seems to me that with the inflow of the cold currents of the difficult upon the soul of man and the meeting of those currents with the outgo of the warm stream of his heart there is created in him an enthusiasm for the hard and the adventurous.

The Seminary has therefore a unique and rich opportunity for stimulating the soul of its best students to a glowing reaction to the difficulties and adventures of the missionary enterprise. The best book I know on this

subject is in the shape of a statue. I never go into the Pennsylvania Station in New York City without visiting the statue of ex-President Cassatt. On the block of granite upon which his bronze feet stand are inscribed these words: "Whose foresight, courage and ability achieved the extension of the Pennsylvania Railroad system into New York City." He did the impossible. He tunneled under a river and coaxed through the hole thus made his steel ribbons into the city, and to-day great trains run into and out of the world's metropolis. That silent man in bronze stimulates one to go to his task with a new energy and determination. The sight of him makes one feel that if one man can do the impossible so can another. I would have every theological professor and every divinity student go to school to that bronze statue. And if they study there reverently and seriously enough, they will be born anew, and they then will have a new outlook upon the challenging, but difficult field of the United Lutheran Church in the Western Hemisphere.

Now, to be specific, one of the most difficult problems on the home field is created by some of our Colleges and Universities. I have in mind such a matter as this: About a year ago Professor Osborn mentioned Professor McDougall as one of the leaders in America of those who seek to interpret all human conduct in mechanistic terms. The latter denies such leadership. He calls attention to the fact that his writings go in the direction of the position that a dualistic view of man's nature presents less serious difficulties than does any monistic theory. But after having insisted upon this he goes on to say, and this is the word I would emphasize, that "it is to my mind a somewhat disturbing fact that each year in the universities and colleges of this country, many thousands of young men and women are put through courses in psychology (I am told that the introductory class in psychology in several of the universities numbers more than a thousand students) in which they are dogmatically taught to believe that science has shown man to be merely a complicated sort of a penny-in-the-slot machine; that all his

aspirations and struggles to make the good prevail and leave the world a little better than he found it are illusory and futile, because he is a mere node in a system of strictly determined events, each of which in principle can be exactly predicted for all time to come. Still more disturbing is the fact that so many of these young people are not only taught to believe this fairy tale, but do actually accept and believe it. This can not fail to result in either moral or intellectual damage to them. Either they must suffer some degree of moral paralysis or there must be set up in their minds two water-tight compartments, on the one hand that of their supposedly scientific beliefs, and on the other hand that of the beliefs which influence their actions in all practical affairs."

And then we must remember that large numbers of college and university students are not to-day thinking our thoughts about religion and morals. They have a different approach to these fundamentals of life from that over which we travel. They are, however, quite suggestible. They can be directed in their thinking. They are eager to arrive at a sane and pragmatic philosophy concerning these things. If I were a younger man, it would be my pleasure to specialize in modern psychology and philosophy. I would then seek a mission on the edge of some campus or would ask to be made a student pastor in some university in order to respond to the challenge of religious leadership among the students who want to know the way of life. In such a field the theological student of to-day should see a rare opportunity to bring the satisfying Christian message to the vibrant and eager and seeking minds of our thinking youth who dare to be independent and yet who are teachable.

But we must hasten to say that for the making of this mission mind there should be a chair of missions in this venerable institution. There should be a man to fill this chair who has a sane philosophy of missions, a passion for souls, an enthusiasm for the kingdom of God, an understanding of, and a generous sympathy with the mission task with all of its problems and difficulties, an abid-

ing conviction that the gospel of Jesus Christ is the only ultimate solution of all the hard problems of our modern civilization. Such a man in this institution would be one of the mightiest and most effective contributions this Seminary could make to our Church in its new day of the new and commanding approach it is going to make to its home field through the new Board of American Missions. Of course in this suggestion I have no thought of depreciating the work of the present professors of this Seminary, but since this is a day of specialization and departmentalization, surely the work of extending the Church is a business big and serious and commanding enough to merit special and thoroughgoing emphasis in this school of the prophets.

2. In the second place I would urge that this Seminary aim to give to the home field men with a comprehensive and pan-racial mind. The Church has arrived at that point in its experience where it is more deeply conscious than ever of the bigness of the task of Christianizing this country. It sees the need of a more vigorous and a better organized attack on the problem. It has sensed the value of a concentration of its mission forces that thereby a most comprehensive plan of mission activity may be set agoing across the whole home field of the United Lutheran Church in America. Accordingly there is in process the amalgamation of five great home mission agencies into one great Board to be known as the Board of American Missions. This Board proposes to extend its activities as far north as the pole and possibly as far south as Patagonia. It has within its perspective all the races of men within this wide area to whom it will take the saving and cultural gospel of Jesus Christ. It will start out with the conviction that the United Lutheran Church has a divine mission to all peoples whose souls the gospel can heal of their sin-sickness. It has no thought, as seems to be abroad, that the Board of American Missions is simply an enlargement of the present Board of Home Missions and Church Extension. This new Board is not to be a mere intensifier of the old idea of Home Mis-

sions. This Board, which is in the process of becoming proposes to approach the Spanish speaking peoples, the Italians, the Finns, the Jews, the American Indians, the Negroes, the Chinese, the Japanese and the vast numbers of immigrants of any nation, who come to these shores. The Board of American Missions will be of the same mind with the venerable Dr. Jacobs when he wrote: "The Lutheran Church in America has more to do than merely to care for the descendants of former Lutherans. By placing such limitations upon its responsibilities it forfeits its character as a church." Furthermore this new Board will set for itself the task of founding schools where necessary, of training young men and young women as mission specialists, seeing that the aim of home mission leadership to-day in all denominations is to make it possible for youth to enter the home mission field as a life service. The Board of American Missions will feel the responsibility of creating any instrument whereby any group of people may be aided in their spiritual culture. This new mission agency hopes to study its problem from every conceivable angle and to solve it, so far as is possible, by the employment of every legitimate means at its command.

For the accomplishment of this purpose there will be required a comprehensive and pan-racial mind, and a mind that has sympathy for, and a Christ-like interest in men because they are men who have need of the saving gospel. During the great World War when good and far-seeing and deep-feeling men were trying to think and live above their prejudices and were hoping for the emergence of an international organization one brilliant thinker wrote: "Behind and around all forms of organization which our statesmen may devise for international co-operation, there must be developed in all the people an international mind. Once men of clannish tradition found it hard to think in tribal terms; then men of tribal mold strained their minds to national dimensions; and now we with our national sectarianisms find it difficult to think ourselves citizens of the world. No scheme of universal policy that

statecraft can devise will work until the people are internationalists in their thoughts. And Christianity is challenged by its Master to give to men that horizon to their loyalties, that Fatherland for their sacrifice. If this seems a platitude, it is one of those platitudes whose most obvious applications have not yet been even dimly seen by multitudes of Christians. In 1860 a man in Maryland said, "I am firstly a citizen of Hartford County; secondly a citizen of Maryland; thirdly a citizen of the United States." One wonders if this man were a member of the Christian Church, a believer in the Christian Creed, a pray-er to the Christian God. And then he sees how many churchmen still are like him—no disciples of Jesus in any deep, intelligent sense. For the Christian's citizenship must always begin at the other end from Hartford County; he is firstly a citizen of the Kingdom of God on earth, a patriot for mankind. A Christianity that is not international has never known its Master."

And now in this same spirit I plead for a pan-racial mind. I ask for young men who will be given such a training as will enable them to rise above their race hatreds and parochialisms, who will be given such a vision of our home field as that they will see very clearly that it is populated with representatives of all the races of the earth who must be Christianized, as well as the folk in the little communities out of which many of the ministerial candidates come to the Seminary. It is safe to say that a number of theological students think of the Church's approach to this country in terms of native born Americans and as a task has to do only with people who speak our own language, who think as we think, whose customs are our customs, and whose social atmosphere is just what ours is. But how different is the real situation! Our field is a cross-section of the world. We have as our challenge the many-tongued, the many-hearted, the many-problemated peoples of the human race whom to approach and whom to build into a Christian-American civilization of the future. Ours is the task of showing them that this great western hemisphere is more than a place filled with

material opportunities, more than a land whose god is the golden calf around which dance the feverish multitudes mad with hunger for money and ease and luxury and the satisfaction of the senses. Ours is the responsibility in the name and by the inspiration of Jesus Christ to influence them to follow the gleam of spiritual ideals and to go on the quest of ultimate values.

It is the further task of making real and practically effective the much-talked of melting pot. It seems to me that the Church with its fires is the only institution that can make the pot boil and so melt the contents. As I have read recently, wonderfully has this been done by and in a great Church in New York City. At one time it had a mission on the East Side. But it gave that up years ago, not because it wanted to abandon its work among the people of that neighborhood, but because it preferred to have them come to the home Church and mingle democratically with the Christian people of older American stock, many of whom came from families socially prominent in New York. This daring venture of faith has more than justified itself. To-day of the 1800 members of the Bible School fully six hundred are of Czech parentage. Furthermore, Czechs of the first and second generation are found in great numbers among the members of the congregation and are made very much at home in all the activities of the Church. They are represented on the official boards.

For the accomplishment of this great task of Christianizing our field we need first of all a comprehensive and pan-racial mind, especially in the coming generations of ministerial students, upon whom will fall most largely the responsibility of facing this great enterprise.

3. I would plead also that this Seminary aim to give to the home field young men with a pan-Lutheran mind. The get-together idea is one that is taking a vigorous hold upon the mind of Protestantism in these days. We Lutherans have given this country a fine demonstration of the working out into practical form this energizing thought. But we have not yet seen the full play of the

idea. We have not yet done all we can do with it among the Lutherans of this country. Of course there will have to come about many changes in thinking and feeling and attitude before the idea can come to the fullness of its power. To be sure there are some things that can not be surrendered. A little while ago I read a statement by a Lutheran brother that made the cold chills run up and down my ecclesiastical spine; but in a world like ours we have got to get used to the different degrees of temperature from which such spines must suffer.

But what I most want to say is that we are all given to what modern Psychology calls rationalizing, that is, we go through a process of finding justification for our prejudices and preconceived and pet notions, and our attitudes toward things in general. It is a process of erecting self-defence arguments. In other words we should find, if we were to examine ourselves most searchingly, that some of the so-called reasons we set forth for our divisions are nothing more than the products that rationalizing manufactures. An interesting test used by psychologists is something like this: put down on a piece of paper a list of words and use a pencil in crossing out any of those words which awaken in you a disagreeable or irritating reaction. This indicates that at some point in your life there has been made upon your mind an unpleasant impression with respect to that for which the word crossed out stands. This impression is so deep and lasting that the mere mention or sight of the word gets the disagreeable or irritating or even pugnacious reaction. All of this may mean that the unpleasant impression came out of false information or a wrong conception of the things which the word suggests, and thus we are on the highway to finding that our feelings are mere prejudices, and likewise to the discovery of the origin of these same prejudices. We might well adopt the suggestion of a moving writer who says that we should do creative thinking, for this kind of meditation, says he, begets knowledge, and knowledge is really creative inasmuch as it

makes things look different from what they seemed before, and may indeed work for their reconstruction.

The young Lutheran mind may well be built according to this suggestion—especially that mind that shall give its energies to the home field's task. For out where the various Lutheran paths cross and recross the pan-Lutheran mind can at least work toward lessening the number of collisions and at most can help toward the construction of a broad highway over which all Lutherans in this western hemisphere can travel together. With apologies to another I would say that when Rome was dissolving like a brilliant but outworn dream, a worker in the mines of an island of the sea discovered the method of human progress. He saw the City of God coming down out of heaven from God to become regnant upon the earth. I too have a vision of possibly a far-off day when all the hosts of Lutherans gathered into one mighty body shall be with power and abounding enthusiasm helping all the forces of righteousness to lay deep in reality the foundations, to build in dazzling grandeur the spires and domes, and to construct the streets of gold and the jasper walls of the Holy City across the far-stretching area of this western hemisphere that it indeed may become heaven on earth.

Springfield, O.

ARTICLE XI.

THE SEMINARY AND FOREIGN MISSIONS.

L. B. WOLF.

It is in the faith of Jesus that this Seminary, our Alma Mater, in its early days began to train men for all fields of Christian endeavor. Some test at least it is to note that of the 1389 students that have been enrolled in its classes, 41 have given themselves to foreign fields of the Church.

Before reading the roll of those who went to foreign fields, the fact must be noted that from the first class in 1826, Daniel Heilig went as a missionary to the "Indians in the West."

We classify the men who answered the call to mission fields as to their Seminary class, their service, and their field and synodical connection.

INDIA.

GUNN, WALTER, 1841; service 1843-51. Ordained by the Hartwick Synod 1843. Died July 1851.

MARTZ, GEORGE J., 1847; service 1849-51. Ordained by Maryland Synod 1848.

LONG, ADAM, 1854; service 9 years. Died in India of smallpox at Rajahmundry March 5, 1866. A member of the West Penna. and Alleghany Synods.

UNANGST, ENAS, 1855; service in India 38 years. Died in Bloomsburg, Pa., October 12, 1903. Member of the Alleghany Synod throughout his life.

HARPSTER, JOHN HENRY, 1869; service in India 1871-76 and 1893-1911. Ordained by the Maryland Synod. Spent his last term of service as Director of the Rajahmundry Mission of the General Council Board. Died February 7, 1911, at Mount Airy.

- ROWE, ADAM D., 1871; service 1874-82. Ordained by West Penna. Synod 1874. Died in India of typhoid September 1882.
- WOLF, LUTHER B., 1880; service 1882-1907. Secretary of the Board 1908. Ordained 1883 by West Penna. Synod, of which he has always been a member. At present Secretary and Treasurer of Board.
- NICHOLS, JOHN, 1882; service 1885-6. Ordained by the Maryland Synod. Died in India of typhoid, 1886.
- SWARTZ, WILLIAM PALEY, 1882; service 1885-7. Ordained to Lutheran ministry 1885. Appointed missionary of the United Lutheran Church in the South 1885-7. Died 1915.
- FICHTHORN, ANDREW SMITH, 1884; service in India, Rajahmundry field, 1902-04. Died January 29, 1912, in Norristown, Pa.
- ABERLY, JOHN, 1888; service 1890-1923. Ordained by Guntur Ministerium, under authorization of West Penna. 1891.
- YEISER, NOAH E., 1890; service 1892-1900. Established an Orphanage in Cypress in 1904.
- BURGER, SYLVANUS CLARK, 1895; service 1898-. Ordained by West Penna. Synod 1898.
- MCCAULEY, VICTOR, 1896; service 1898-. Ordained by Maryland Synod 1898.
- CANNADAY, ISAAC, 1899; service 1902-. Ordained by Susquehanna Synod 1902.
- STROCK, JOHN ROY, 1905; service 1908-. Ordained by West Penna. Synod 1908, in special session at Carlisle, Pa.
- DUNKELBERGER, R. M., 1906; service 1909-. Ordained by East Penna. Synod 1909.
- SPANGLER, HENRY REYNOLD, 1907; service 1910-24. Ordained by West Penna. Synod 1910.
- HAAF, GEORGE RAYMOND, 1909; service 1912-. Ordained by East Penna. Synod 1911.
- RUPLEY, GEORGE ALLEMAN, 1909; service 1915-. Ordained by New York Synod 1912.
- GRAEFE, JOHN EDWARD, 1912; service 1915-. Ordained by Maryland Synod 1912.

- GOEDEKE, HARRY, 1916; service 1919-. Ordained by Maryland Synod 1919.
- FINK, JAMES RUSSELL, 1917; service 1920-. Ordained by West Penna. Synod 1920.
- SLIFER, LUTHER WALTER, 1917; service 1925-. A.M., Columbia University. Ordained by Pittsburgh Synod 1921.
- GOTWALD, LUTHER ALEXANDER, 1917; service 1921-. Ordained by West Penna. Synod 1921.
- MILLER, HARMAN F., 1918; service 1922-. Ordained by Maryland Synod 1922.

AFRICA.

- RICE, JOHN M., 1860; service 1864-65. Ordained by Central Penna. Synod 1864. Died December 7, 1918.
- CARNELL, S. P., 1867; service 1860-70. Ordained by West Penna. Synod 1868.
- COLLINS, BENJAMIN BRUBAKER, 1872; service 1875-76. Ordained by Alleghany Synod 1875. Died November 2, 1912.
- POHLMAN, AUGUST, 1891; M.D. at Baltimore Medical College; service 1896-1902.
- BROSIUS, C. H., 1895; service 1907-23. Ordained by East Penna. Synod 1898.
- STRAW, JACOB HIRAM, 1899; service 1902-04. Ordained by Alleghany Synod 1902. Second term in Africa 1909-12. Died on the field March 12, 1912.
- MILLER, WILLIAM R., 1900; service 1903-06. Ordained by Susquehanna Synod.
- TRAUB, F. M., 1900; service 1911-22. Ordained by East Penna. Synod 1903.
- PARKER, GEORGE GORDON, 1907; service 1906-07. Ordained by West Penna. Synod 1910.
- ARNOLD, JOSEPH B., 1909; service 1912-13. Ordained by Susquehanna Synod 1912.
- YUND, ROY LAVERNE, 1920; service 1922-24. Ordained by Pittsburgh Synod 1922.

JAPAN.

PEERY, R. B., 1890; service 1892-04. Ordained by Virginia Synod 1892. Dr. Peery appointed by United Lutheran Church in South in 1892. Second missionary of his church to Japan. Worked with mission's head, Dr. Shearer, who had preceded him eight months to Japan.

SCHILLINGER, GEORGE WILLIAM, 1918; service 1920-. Ordained by East Penna. Synod 1920.

CHINA.

LOUDENSLAGER, PAUL EDWARD, M.D., 1917; graduate of the University of Pennsylvania 1922; student for two years in Seminary 1917-18; service 1925-. At present appointed temporarily on Peking Rockefeller Hospital staff.

SOUTH AMERICA.

DAUGHERTY, S. D., 1888; service 1908-12. Ordained by Pittsburgh Synod 1891. Mission started under Home Board. Dr. Daugherty left work in 1912 owing to action of Board. He was sure that the Mission would continue.

MEDICAL STUDENTS.

GULCK, GEORGE KROHN, 1922. Student in Medicine in University of Maryland. Under appointment to Africa.

JENSEN, JACOB ROED, 1922. Student in Medicine in University of Maryland. Graduated in 1926. Now interne in the University of Maryland Hospital. Assigned to Africa.

SUMMARY.

India Mission	24
Africa Mission	11
Japan Mission	2
China Mission	1
Under Appointment	2
South America	1
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Total	41

The missionary force that went to the fields from this Seminary took a leading part in the organization of our work, especially in India. Dr. E. Unangst of the class of '55 had not only the honor of keeping alive the mission in the dark days of the Civil War in the U. S. A., when he alone with his noble wife stood at his post of duty, remaining on the field thirteen years waiting for relief, but also of beginning the Native Christian Church, laying down rules for the carrying on of the mission and organizing the first congregations. His best work was done between 1883 and 1895, in which years he saw a mission rapidly passing out of its inchoate state and tutelage, and assuming through the native pastors, few in number though they were, and through the large and influential body of unordained Christian workers those first prerogatives of organized life which have now after thirty and more years resulted in the Evangelical Lutheran Church of the Telugu country. Always methodical in his work, intensely patient with the Christian converts and the native Christian leaders, he made, in those early times, a most valuable contribution to our Lutheran Church in the Indian Empire. Of fine scholarship, with a command of Telugu language which all foreign workers could imitate and adopt as a model, and a clear and definite goal before him, toward which mission work was to be directed, he saw the rising Church as he looked into the future, and rejoiced in it, as one only may who has spent almost 40 years in watching its early beginnings.

It was a rich experience to be his fellow-worker for many years. Others have entered into his labors, and have been much influenced by what he planned and determined for our village congregations and their schools. He saw the early advance of our Christian work begin among the better and wealthier classes of the Hindu community, and entered into every department of mission work with a whole-hearted enthusiasm. He, all through those years when higher educational work was looked at through somewhat critical eyes, was a firm friend of it, and never for a moment had any doubts as to its prominent place in our India organization.

The men who joined since 1874 assumed a leading part in the educational organization of the India Mission. Rowe, of the class of 1871, made a notable contribution to the training of Christian workers. He selected leading men from the village congregations and gave them a three years' course to raise up teachers and village preachers. He also tried to improve the educational status of their wives, so as to prepare them to conduct village schools while their husbands looked after the congregational work. A much needed enterprise was thus undertaken, which had its place in those early times in raising the tone of the Christian community. He did much at home among the Sunday schools and children of the church, and was largely instrumental in organizing the Children's Missionary Society, which had such a strong hold among all in the church and did so much to advance the cause of missions in the whole denomination. His early death at the age of 34 left the whole Church mourning his loss and removed from the India field an outstanding missionary whose growing influence bade fair to make him a noted leader in his own and in other church missionary circles.

The writer of this paper entered the mission field in December 1883. A most flourishing High School was in existence in charge of our much revered missionary, Dr. Uhl. For nine years he had carried on the work, and in March 1885 he left for his homeland, but not before he

had agreed that the mission must establish a college. So much was he in earnest that the first thousand dollars, largely due to his influence, were subscribed by the missionary body on the field. In 1886 the first college class was opened with 11 students enrolled. The work was commenced entirely on faith. As yet there was no building adequate even to house the High School, (in those days High School and College were carried on under one management and in one set of buildings), but nothing daunted the courage of the missionary and his fellows. A tile-roof, two-dulam (beams) house was found in the High School compound. Its walls were of mud, and there was a room measuring ten feet by twenty feet which quite comfortably accommodated the work of this new college which made so humble a start. For eight years the college had to wait for an adequate building, which was an accomplished fact only when the Arthur G. Watts Memorial was opened by the Governor of Madras, Lord Wenlock, in March 1893. Since then other Gettysburg men have been in charge. The Rev. Dr. Aberly acted as principal in 1893 and again in 1907.

The Rev. Dr. Strock gave his first term of service to this important branch of the Mission, beginning work as principal in 1910 and continuing in the position until he came on furlough in 1915. The Rev. George Rupley worked in the college as Vice-Principal and Acting Principal until he came on furlough in 1921. To Gettysburg men is largely due, therefore, the founding and the carrying on of our India Mission College. It will remain for Dr. Strock to work out a United Christian College in Guntur, or wherever Providence shall direct, and the Mission shall determine, that our United Christian Educational Enterprise shall be located.

The earlier theological training school was, in a way, commenced as soon as Christian converts were found fit to teach and preach. We have indicated the part Rowe of '72 played in this important branch of our India Mission. But no adequate plan was laid for this work until 1893 when the Conference called the Rev. John Aberly to

take charge of the training of Christian workers. He entered on this work after some two years' experience in village or district evangelistic work, and after he had showed proficiency in a marked degree in the mastery of the Telugu language and literature. From 1894 until he came home in 1923 he gave his main time and energy to the training of Christian workers. When he came home he was under the call to become the teacher of Theology in the United Lutheran Theological Seminary which was to commence work at as early a date as possible in the city of Madras. In this enterprise it is hoped that all Lutheran Missions in India will join, that by it our Lutheran churches will be greatly strengthened and that a United Lutheran Church in all India will at length be established.

We do not care to say more on this matter, but we do desire to say, without, we trust, any boasting that in Mission organization, in higher education, in helping to establish a Lutheran church in the Telugu country, the chief steps were mainly taken, and the first constitutions were largely drafted, by men trained in our Theological School at Gettysburg. To-day is the time to say this. Men of the type of Unangst, Rowe, Harpster, McCauley, Burger and Cannaday, Gettysburg Seminary men all, have poured out their lives in the hard, slow, grinding work of the itinerating missionary. To appreciate what they had to do and endure for Christ and the Gospel, you must know India village life as it is in all its poverty, squalor and ignorance.

Another piece of work was committed to men of this school, and they performed their task in a manner that cannot be too highly appreciated by those who look on from a distance. The great World War wrought havoc among the Missions of our German Churches. The great German missionaries were interned in the early years of the war, and subsequently a shipload of them were sent back to Germany and their Missions were deprived of all missionary leadership. Hermansburg, Breklum and Gossner Missions were in India providentially handed over to the care of our missionaries in large part.

The Rev. Spangler and Dr. Victor McCauley were first drafted to look after the Hermansburg Mission in the Southern Telugu country. They were in close touch with this Mission until the field was handed over, through the British Government, to the Lutheran Foreign Missions Board of the Joint Ohio Synod. Through their efforts this work was maintained and the crisis passed, as soon as the new missionaries became acquainted with the situation. Had our men not been near at hand, outside influences would have been set to work as in other lands and mission fields, and our Lutheran Church would have been the sufferer.

But the largest Lutheran Mission is that of Gossner in the United Province and in the Chota Nagpur district. What could be done? All the German missionaries were sent home. The Christian Church with its 100,000 baptized members was strong enough to maintain its Lutheran life and faith, and the members declared for a Lutheran Church in India. The British Government granted them autonomy under an Advisory Board of Foreign Missionaries, one of whom must be a Lutheran. A Gettysburg man of the class of 1909, Rev. George Rupley, was chosen, and was by this directing Board made its Secretary with his residence at Ranchi in Chota Nagpur. With great care he studied the difficult situation, and while he remained in charge of the work until he came home on furlough in 1921, he directed by his advice the schools, the native congregations and the varied work in an altogether masterly manner. He was most successful in meeting those problems which were bound to arise in the early years of this new Church's life.

After his return to America in 1921, the Rev. Isaac Cannaday of the class of 1899 was chosen for this highly important position. He has since carried on this great responsibility with singular tact and wisdom. He had to meet the rapid rise of the growing national consciousness which began to assert itself as soon as the church leaders realized their real power under their autonomous church life. Rev. Cannaday had no small responsibility to face.

He has maintained himself, backed by his noble and devoted wife, in a situation which reflects great credit on him. He has the autonomous church and its future welfare fully within his sympathetic grasp and on his heart, and its life and destiny are as dear to him as they can possibly be to anyone of the leaders within its fold. Again, we must speak of our Alma Mater with sincere thankfulness that she has nursed men in her bosom who have in these high places acquitted themselves like men in the day of great opportunity and vast responsibility.

The direction of the Foreign Mission movement on the home base, in many respects, is quite as fundamental to success as are the foreign missionaries themselves. American Protestantism at first organized Foreign Missions under the leadership of earnest men and women who established Missionary Boards and Committees somewhat independent of their church organization to raise funds and direct the movement and the missionaries. In this they acted as did the Church in Europe.

Later on the denominations began to give corporate life to the movement in their church constitutions, until at present all Foreign Mission enterprises in great part have become part and parcel of the churches' denominational life and organization.

In our Lutheran Church in America, the earliest attempt was in 1837 to organize "the German Foreign Missionary Society in the U. S." Four years later it was changed to the "Foreign Missionary Society of the Evangelical Lutheran Church in the U. S." Dr. Charles Philip Krauth, President and Professor in the College and Seminary, who was Corresponding Secretary of this society, wrote the letter calling Father Heyer, then a home missionary, to become this Society's first foreign missionary. It is interesting to note that of the seventeen clerical Vice-Presidents of this society in 1855, seven were graduates of this seminary. Among them such names as Morris, Baugher, Sprecker, Hankey and Schaeffer are found.

In latter years our Seminary has had two outstanding

men on its Foreign Board. Dr. Luther Kuhlman of '79 was its president from 1897-1916, and Dr. J. A. Singmaster of '73 was, for over twenty-four years, until his death, Chairman of the African Mission Committee.

When the Missionary Society ceased in 1869 and a new Board was organized instead, Augustus Charles Wedekind of 1846, and Luther Enders Albert of '47 were Secretary and President respectively of the new Board. When the well-being of the Rajahmundry Mission under the General Council Board was seriously threatened by internal troubles, Dr. H. E. Jacobs of '64 became the Board's President and continued in this office for seven years, and Dr. John H. Harpster of '69 was called by the Board and gave his rich India experience to re-establish the Mission on a sound basis and awakened new confidence in the enterprise in the Home Church.

The Foreign Mission Movement in this Seminary has, then, throughout its history held such a prominent place because of the fundamental place it has in the Christian system of thought and life.

No apology can be made for Christianity that is more fruitful and effective than that to which thirty-four of the graduates gave themselves in world-service among the nations.

It is the bounden duty to answer every opponent of the truth that arises; no answer is more effective than that in the early Church those entrusted with the Gospel went everywhere preaching it. Doubtless it is a fine apology which a brilliant writer has recently made. Writing in his characteristic way about the attacks of the enemies of the Cross, he remarks that "five times Christianity,—with the Arian and Albigensian; with the Humanist sceptic; after Voltaire; and after Darwin,—has to all appearance gone to the dogs," but only, as he adds most bluntly, to discover for all times that "in each of these five cases it was the dog that died."

After all, the practical and best apology that anyone can put up for the Christian Faith is the whole-hearted propagation of it to the ends of the earth. The thirty-

four graduates of this institution and their fellows, who in the home-land organized the churches for the sending out, directing and supporting our foreign missions and missioanries in the non-Christian world, furnish the best apology to the doubter and unbeliever. How can ordinary persons best show their faith to a doubting world? Speaking of the Church's offerings to the Cause of Missions, some one noting, how meager they were, was led to remark: "What a religion (meaning its confession through giving) is that which does not even move its possessors to extend it among those who do not have it."

We are reminded of the views expressed in New England in the early days of the Foreign Mission Movement when some opposed it by remarking that they had no Christianity to export as they needed all they had for home consumption.

We are here to-day to express the opinion on what this school of the prophets did to extend Christ's Kingdom as its duty and high privilege. But in addition, we wish to emphasize the necessity in the future, as in the past, that the essential foundations of its teaching—the two great principles of the Reformation of the 16th Century, the material, justification by Faith alone, and the Formal, the sole authority of the Holy Scriptures—must be adhered to as never before in these days of subtle rationalistic thinking and of superficial views on the merits of other faiths. To the foreign missionary work must be assigned the chief task of meeting in a practical way those subtle forces of other religions, Brahmanism, Buddhism, Taoism, Shintoism and Mohammedanism. Nowhere else can the modern seminary and the teacher therein fit into the scheme of Christianity so well as by studying his Church History, Apologetics, Dogmatics, and Practical Theology as they may be observed in the conflict of Christianity with the religious thought of the East in its last great struggle now on with Christian faiths.

The Church and Theological School must continue to witness for Christ and His Church and to state in logical

order the eternal verities of God, as revealed in Christ Jesus, as the only hope of a lost and ruined race. These must present the content of the Gospel and its historical development in the Church of Christ with such compelling power and reasonableness that every man and woman trained for Christian service at home and abroad must utter the Pauline woe, if they preach not the Gospel; accepting it, and all its implications, they must preach and teach it as God's answer in Christ Jesus to human needs and as the all sufficient revelation and as the final goal of man's search for God and eternal life in Him.

This is the response that Christ makes to the nations' question: What is life eternal? "This is life eternal that they might know Thee, the only true God and Jesus Christ whom thou has sent" (John 17:3). No Hindu or any other non-Christian fails to be arrested by this supreme claim.

This Christian center of training must, now as never before, continue to exercise its high privileges and prerogatives to such an end, and in such a complete fashion, that the three percent of its graduates (may this increase!) that shall go as its and the churches' representatives to non-Christian lands may present a positive Gospel and that those who remain in the home churches may impress all believing church members that this only is the eternal goal of the human race, the last word in human redemption. The note to sound to this and all future members of Christ's Church is that the place which belongs of right to missionary work is the central place of all. Only so, my Christian brethren, will the Kingdom of God come with power; He who has promised will perform; we who carry forward the banner have a clear-cut issue, an open road to walk and a sure goal to keep in view.

Baltimore Md.

ARTICLE XII.

GREETINGS FROM PRINCETON THEOLOGICAL SEMINARY.

J. ROSS STEVENSON.

It is my privilege to extend you the greetings of an older, and, I may say, of a closely related sister institution. Gettysburg and Princeton Seminaries during one hundred years of theological service have had so much in common that it is easy for me to speak with the interest and cordiality of a near kinsman. When our Seminary celebrated its one hundredth anniversary fourteen years ago, Gettysburg Seminary honored us by sending as a fraternal delegate Dr. Singmaster, a "prince and great man in Israel," with whom I have had long acquaintance and inspiring fellowship, and whose gracious presence is so sadly missed on this historic occasion, which he now amid the great cloud of witnesses contemplates with a discernment and an appreciation which far surpass anything we may have.

It is significant that the location of both these institutions is in college towns. This is not due to mere accident or the clamor of local interest, but represents a decision made "soberly, advisedly and discreetly." When our General Assembly decided to establish one institution, it was with a view to locating it at the center of Presbyterian population. Princeton was then the logical place. Gettysburg, if I mistake not, was chosen by the General Synod as the seat of this Seminary because it was believed to be near the center of Lutheranism in America.

Furthermore, Princeton and Gettysburg are widely known as college towns, and the desirability, if not necessity, of having theological study closely associated with academic ideals and aims was clearly recognized by our

Seminary fathers. The wisdom of such an affiliation is demonstrating itself to-day throughout the world, since theological schools everywhere are seeking college and university affiliation.

But the town idea must not be overlooked at a time when strong and alluring pleas are being made for the location of seminaries in large cities where students can feel the throbbing heart beats of surging multitudes, and where the great problems of modern life—industrial, social, racial,—are right at hand for sympathetic study. All will agree that even theological students should engage in a certain amount of study that is apart from clinical demonstration, or from what someone called “the pressure of parochial pragmatism.” Can he do this better in the quiet of the country, free from the noise and distraction of congested life, or amid the commotions and activities of a great metropolis? The answer depends largely on what we regard as the necessary content of a theological curriculum. A distinguished missionary, one of the ablest of our day, recently home on furlough, was asked by a group of seminary leaders to give his estimate of the controversy that is being waged between Fundamentalists and Modernists. He hesitated to say anything at first, and then gave as his judgment, “The Fundamentalist has the scholarship,—and this claim he substantiated with obvious facts,—“and he has the message. Unfortunately, he is so preoccupied in defending and preserving the message that this power, *dunamis*, dynamite is not being shipped out to the needy places of the earth where mountains are to be razed and valleys lifted up that ‘an highway may be there.’” The Modernist, on the other hand, is an expert in human conditions; he is an enthusiast for surveys, and can speak in season and out of season of social, economic, industrial and racial conditions. “But,” said he, “he has no message.” We are convinced, I am sure, that the minister of to-day **should know human conditions**, but surely the primary purpose of a theological seminary is to provide him with a message, and that on the basis of sound scholarship, and

with the expectation that when he grasps the message as a God-given revelation adequate to meet every human need, the simpler task of knowing and of applying the gospel to human conditions will not be overlooked. Our claim is that places like Princeton and Gettysburg are admirably suited for these primary purposes of theological education,—to provide men with a message and one which has back of it a true religious experience and sound learning.

Speaking of location, we do not overlook the fact that both Princeton and Gettysburg occupy strategic military posts. Every visitor to this town wishes to see the historic battlefield, and distinguished Britishers who come to Princeton observe that ardent Americans seem to take a special delight in showing them the fields over which the Continental Army put to flight the panic stricken troops of Lord Cornwallis. Such historic associations naturally lend themselves to that discipline which was recognized in the first chair established in each of these two seminaries, that of Didactic and *Polemic* Theology. It was expected that seminaries, founded at the beginning of the past century would take a stand against numerous and pernicious forms of theological error and render a service of a more or less militant type. This service of contending for the faith has been of inestimable value, and it ill-becomes us as beneficiaries to discount it in any particular. At the same time, our theological fathers were necessarily exposed to a special peril, that of forming such belligerent habits as prevented them from always living amicably among themselves. I can speak more intelligently of our own communion, and as one whose name betrays his Scotch extraction may speak freely of our race. It has been said that wherever you find a MacLeod you will find a Scotch kirk, and where you find two MacLeods, there you will find two Scotch kirks. I have heard of a member of a Scotch kirk session who in response to the appeal of a new pastor for unity of mind and heart that the work of the church might go forward harmoniously and prosperously, bluntly replied, "You

might as well understand it,—there will be no unanimity as long as I am a member of this session." Hence, conflicts have occurred in our Presbyterian Church of a more or less racial character, between those who represent a Scotch-Irish, old country type of Presbyterianism and those who contend for an American type. And as I read the history of this institution at Gettysburg, it seems very evident that there have been some differences, "intestinal disorders" as good old Dr. Schmucker characterized them, between American and German Lutherans—hence the battles of Gettysburg and of Princeton have been fought, ecclesiastically speaking, more than once, and whether the contest has always issued in securing liberty or in "saving the Union," I leave you to judge.

It is also significant that both these institutions were founded by *kindred spirits* and with the same design. The two men who had most to do with the organization of Princeton Seminary were Archibald Alexander and Samuel Miller. These were men of sound and comprehensive scholarship, according to the standards of that time, but most of their preparatory training had been in the pastorate and in the councils of the church. They were pre-eminently ministers of the gospel and churchmen, and their main interest in theological education contemplated fields white unto the harvest for which trained laborers and a larger number of them were demanded. These preconceptions molded the curriculum of study and created the whole atmosphere of Seminary life. A theological institution, in the language of the time, was intended to be a "nursery of sound learning and of vital piety." Dr. Schmucker, the first professor of Gettysburg Seminary, whose theological training had been obtained at Princeton under the tutelage of Drs. Alexander and Miller, had the same pastoral and churchly training, and in his inaugural address as well as in the plan of Gettysburg Seminary, the influence of the Charter and Plan of Princeton Seminary is easily discerned; just as on the other hand, those who framed the Constitution of Princeton Seminary had evidently in hand the principles and

statutes on the basis of which Andover Seminary had been organized a few years before. These foundations connoted absolute confessional loyalty, and practically the same courses of study, each one emphasizing the importance of a knowledge of the Scriptures in the original languages: of what Dr. Schmucker termed "a respectable" acquaintance with Greek and Hebrew philology." Just what this "respectable" acquaintance amounts to in a time of more or less respectable ignorance is a question. These institutions were set for the training of what Dr. Schmucker designated as "practical preachers and faithful pastors," and we might add devoted missionaries. In the classic language of the Princeton Plan, the endeavor was to "raise up a succession of men, at once qualified for and thoroughly devoted to the work of the gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require." Along with this comprehensive aim, it was specifically stated that appropriate training was to be given which would lay a foundation whereby a number of students would ultimately become eminently qualified for missionary work. These institutions established by the Church and designed to carry out the purposes of the Church were expected in the very nature of the case to be loyal and devoted to the great enterprise of the Church. One of the fathers of Princeton Seminary once gave a definition of the Church which our General Assembly adopted, to wit: "The Presbyterian Church is a missionary society, the main purpose of which is to aid in the conversion of the world; and every member of this church is a member for life of said society and bound to do everything in his power for the accomplishment of this object." Consequently, Princeton Seminary has made a marvelous contribution to the cause of missions in the training of distinguished missionaries who have gone to every land and

have rendered conspicuous service in every form of missionary activity, as Dr. Robert E. Speer pointed out so forcibly in his Centennial Address, "Princeton on the Mission Field." Those of us who had the privilege this morning of listening to Dr. Wolf's inspiring address can realize in some measure the contribution which this institution from the very beginning has rendered to the work of the Church in "the regions beyond."

The spirit and the design of these institutions enables us to realize that large measure of *co-operation* which has characterized their life and work. When our General Assembly took into consideration plans for the better training of men for the Christian ministry, a number of suggestions were made. One was that seven institutions should be established, one in each Synod; another, that there should be two, one in the north and one in the south; a third, and this one was adopted, that there should be one strong institution established at a strategic center, which would bring students from all sections of the country and thereby lay the foundation of early and lasting friendship, productive of confidence and mutual assistance in after life among the ministers of religion and thus promote harmony and unity of sentiment among the ministers of our Church and preserve that unity. The first professors to be appointed were Dr. Archibald Alexander who came from Philadelphia, and Dr. Samuel Miller, a New York pastor, the assumption being that if the Presbyterianism of New York and Philadelphia could join hand in hand, the problems of the Church as regards unity would be comparatively simple. Strangely enough, these schools of theological learning resting on confessional foundations opened their doors to students of any and of every evangelical church. In the first class of Gettysburg was John Smith Galloway, who came from a Presbyterian college and whose life service was given to the Presbyterian Church. When Samuel Sloane Schmucker was a student in Princeton Seminary he had close fellowship with Charles Hodge, at that time a student; with John Johns, who became the Protestant Epis-

copal Bishop of Virginia, with C. P. McIlvaine, who became the Protestant Episcopal Bishop of Ohio, and with John W. Nevin, whose name is so indissolubly connected with Mercersburg theology. Along with denominational fealty, there was recognized a true interdenominational friendship and fellowship. This has obtained in Princeton all through the years and it might surprise you to learn that last year in a total enrollment of two hundred and thirty-eight, thirty-eight different denominations were represented. With such a spirit prevailing it is not surprising that when a split was threatened in the Presbyterian Church ninety years ago, the professors of Princeton Seminary did everything in their power to prevent it, and as a result of their earnest endeavors incurred the opprobrium of being "middle of the road men." Intent on the advance of the Kingdom, having close and personal acquaintance with men of differing beliefs throughout the churches, they contended earnestly for "the unity of the spirit in the bonds of peace." This was characteristically true of Dr. Schmucker, the first professor of Gettysburg Seminary, who took such an active part in the formation of the Evangelical Alliance and who labored so courageously for closer co-operation and greater unity among the forces of Protestantism in America. His appeal to the churches issued ninety years ago reads to-day like a message of a true prophet, and makes most interesting and inspiring reading at a time when World Conferences on Life and Work, on Faith and Order are being held. His wide acquaintance with leaders in all the churches, his burning evangelical and missionary enthusiasm inspired him with a vision of what needs to be done and of what can only be done in carrying out Christ's great commission as believers are really one in Christ. When I was a pastor in Baltimore, it was my privilege to receive into the Brown Memorial Church on confession of faith a young Hebrew. When I inquired of his home life and the influences against which he had to contend as he made his stand for Christ, he stated that his father, strong in his Hebrew faith, once

told him when he had asked what it meant to be converted, that such conversion is the inevitable consequence of studying the prophets. A Jew to maintain his adherence to the synagogue must continually study Law and the Talmud. If he pays much attention to the prophets, he is likely to become converted and enter the Christian Church. By the same token we may say that if one wishes to maintain a strict denominational exclusiveness, he ought to avoid acquaintance with the leaders of other communions and also any detailed and sympathetic study of the missionary obligations and enterprises of the Church. When I think of great leaders in the Lutheran Church whom it has been my privilege to know personally, judged as the fruitage of the Augsburg Confession, it would not be difficult to persuade me to become a Lutheran. From what Dr. Schmucker knew of white harvest fields, from what he knew of the earnest labors of men in other communions, he felt that in his day there should be a larger amount of allied strategy and to this he gave himself only to be misunderstood, to have his confessional loyalty questioned. If I mistake not, as the years pass on, the earnestness of his Christian spirit, his wholehearted loyalty to his own church and his true prophetic vision of the larger things to be accomplished by a united Christendom will be more clearly recognized, and just tribute will be paid to him.

I rejoice with you that in selecting a President for Gettysburg Seminary, Dr. Aberly, the choice of the Trustees fell upon one who has been interested in the great movements of the Church and whose ministry for the most part has been given to the evangelization of India. As we unitedly wish for Gettysburg Seminary in the coming days "the greater things," promised in our Master's name, we wish, I am sure, that the mantle of Samuel Sloan Schmucker and of John Alden Singmaster will rest upon him and a double portion of their spirit, so that the gleanings of the grapes of Ephraim will be at least as good as the vintage of Abiezer.

*Princeton Theological Seminary,
Princeton, N. J.*

ARTICLE XIII.

GREETINGS FROM DREW THEOLOGICAL SEMINARY.

PROFESSOR J. A. FAULKNER.

Mr. President, Members of the Faculty, Honored Alumni,
and Friends:

There is a special fitness in a Methodist paying tribute in honor of the centennial of a Lutheran Theological Seminary because it is a coming home to the oldest of the Protestant Churches by one of the youngest with congratulations all the more sincere as they are the expression of regret over the mistake of the younger church. The Methodist fathers only with difficulty accommodated themselves to the idea of a theological school. If we put the rise of Methodism as a movement in 1739, the year after Wesley's conversion, it was not till 100 years (1834 in England and 1840 in America) that measures were taken by Methodists for the theological training of ministers in a Seminary. In both cases and especially in America widespread protests arose. There were three reasons. It was feared that men called to the ministry shut up in a school for years would lose the evangelistic fire and warmth of religious life which characterized the preachers, 1739-1840. Along with this went the dread lest the earnestness, power, and vitality of the preaching which had been the glory of Methodist history should disappear before the too rapid, dead, easy-going, read sermon which our fathers thought too common in the other churches. So when my own school was opened as late as 1867 that was the feeling which led Bishop Janes in his address to give his famous advice about not cutting off the mane nor paring the claws of the young lions who came to Drew. In fact his words are so appropriate for

the students who will come to Gettysburg in the second hundred years that I quote them.

"If a young man comes here with the lion in him, do not begin to pare his nails, or trim his mane, or tone his voice, or tame his spirit; but let his claws grow, let his teeth lengthen, let his mane thicken, let his eye brighten, let his thunder deepen, let his spirit wax until by his roaring he sends terror to all the haunts of wickedness and dismay to all the dens of iniquity."

The third reason why some of the Methodist fathers looked askance at theological seminaries was that they were in their view the hotbeds of heresy and false views. They said that most of the departures from the faith had come from professional theologians teaching in professional schools. They were absolutely right. In fact the last half of the nineteenth century and the first quarter of the twentieth would have given the fathers before 1850, if they had been gifted with foresight, reasons so weighty that those reasons might have prevailed to postpone, hinder or entirely prevent the establishment of Methodist theological seminaries. Of course that would have been a fatal mistake. The way to guard the Christian faith is not to refuse to plant schools or to close them when planted, but to keep them near to Scripture and to the Christian life, and to dismiss teachers who lack common sense in dealing with immature minds, lack honesty in not holding to their confessional obligations or the special pledges which they make to the school.

At any rate these three reasons against founding schools of theology were sufficiently answered as to see the starting in 1840 of a modest theological department at Newbury Seminary, a preparatory school in Vermont, and in 1847 of a regular theological school in Concord, N. H., which was removed to Boston in 1867 and is to-day one of the greatest schools of the country. But Lutheranism had no such gauntlet to run. Her founder was himself a theological professor, and indeed he found peace

¹ Quoted in Faulkner, *The Early Years*, in *Drew Theological Seminary*, 1867-1917. 1917, p. 43.

and the true way to Christ in the very studies and work which he had to do as a theological professor. Perhaps we might say—speaking after the manner of men—that if Luther had not taken his Doctor of Theology degree in 1512, which entitled him to lecture at the University on the Holy Scripture, and had not immersed himself in the studies in Psalms, Galatians, etc., necessary for his work as professor, we should never have heard of him and we should be still Roman Catholics. What I mean is that Luther's theological work in the theological department of a university brought him—or was one of the agencies of bringing him—to the light, and gave us the Reformation. Therefore Lutheranism is to the manner born as to theological seminaries and a learned ministry.

At the same time it is interesting to remember that one of your founders, Henry Melchoir Muhlenberg, had the sagacity to see that there are times when other things are more important than founding theological seminaries, as for instance in a new country a modest school where pious men could be quickly trained for effective service in the harvest field. The necessary changes being made, you would almost think a Methodist were speaking. In that admirable piece of research and historical exposition, your Professor Wentz's *History of Gettysburg Seminary*, just off the press, he quotes some golden words of Muhlenberg.

"Oh, what a great benefit and consolation an institution would be where catechists could be prepared to keep school during the week and to deliver suitable sermons on Sundays and Church festivals! There would be no need to burden these young men with years of studying foreign languages. It would be quite sufficient if they were gifted with an average amount of good common sense and had a general knowledge of the essentials of theology. They ought also to have personal experience of the saving truth. Besides that, they ought to have command of their mother-tongue and of English and ought to be able to make a decent use of the pen. It were well also if they knew the rudiments of Latin and if they were endowed

with robust bodily frame, able to endure all sorts of victuals and weather. But the chief thing is that they should be possessed of hearts sincerely loving the Saviour and his sheep and lambs."²

Of course that did not mean that an educated Göttingen theologian like Muhlenberg did not want a full and regular theological institution when the time was ripe. And I have been greatly struck with the sturdy scholarly ideals in the examination of candidates for your ministry as early as the first meeting of the Pennsylvania Synod in 1748. Dr. Francke, of Malle, thought the examination too severe, and that the answers were better than most of the preachers examined "before our German consistories." The younger brother of this examinee, William Kurtz, passed even a more rigid examination in 1760,³ an examination so exacting in its knowledge of the three languages, Hebrew, Greek and Latin, that I doubt if any man living in America could pass it to-day except professors or a very advanced student in Concordia Theological Seminary where I understand they use Latin at times as a medium of instruction.

I said a moment ago that the high estimate of a learned ministry in all parts of the Lutheran Church goes back to Luther. It will not be amiss then, I hope, if we refresh our zeal for the new century of Gettysburg Seminary by stirring up our pure minds by way of remembrance, namely by looking at Luther's attitude to theological studies.

He was greatly interested in Hebrew and Greek. The dropping of Hebrew even for the B.D. in some American theological seminaries would have scandalized him. His motto was, Let the Bible take the place of Aristotle and the scholastics. From 1518 the Wittenberg students devoted themselves to Bible studies with glowing zeal, and crowded the Hebrew and Greek lecture rooms. This filled him with joy. In learning a language (he says) one must study things as well as words, the living speech

2 Wentz, *Hist. of Gettysburg Theological Seminary*, 1926, p. 42.

3 See Wentz, *lib. cit.*, pp. 34-36.

as well as grammar. Hebrew is best and richest in words, pure, having its own color. Greek, Latin and German borrow, having many composita. Without Hebrew no one can understand the Holy Scripture. As for the New Testament it is written in Greek, though it is full of Hebraisms. Therefore it is rightly said that the Hebrews drink out of the fountain, the Greeks out of the flowing water, the Latin out of the pond. "I am no Hebraist according to grammar and rules."⁴ Luther claimed that to be an interpreter required more than mere knowledge. It needed a special gift of God.

Greek is rich in good and charming words, proper distinct words, friendly and gracious. It is richer in letters than the Latin and has points of contact with German.⁵

According to Luther the spread of Greek and Latin was a preparation for the Gospel, "that it might speedily bear fruit far and wide." He thought the revival of Greek in his own time was equally providential. "For a time no one understood why God had revived the study of the languages; but now we see that it is for the sake of the Gospel, which he wished to bring to light and thereby destroy the reign of Antichrist. For the same reason he gave Greece a prey to the Turks, in order that Greek scholars driven from home and scattered abroad might bear the Greek tongue to other countries, and thereby excite an interest in the study of languages."⁶ He claimed that in the measure in which the Gospel is dear to us we ought to cherish the languages. They are essential to it, the "casket in which this jewel is enshrined." Knowledge of one reacts on the other. In schools and monasteries where the Gospel has been perverted, Latin and German have been corrupted. The loss of Greek was the loss of the Gospel, thought Luther. "Since the languages disappeared not much that is excellent has been seen in the Church, but through the ignorance of the languages many

⁴ Förstemann u. Bindsell, *Luther's Tischreden*, vol. iv (1848), 570.

⁵ *Ibid.* 568, 572, 573, 674. Luther's remarks on the different languages are very interesting, whether all well taken or not.

⁶ *Erl. Augs.* 22, 182, (1 ed.).

shocking abominations have arisen. On the other hand, since the revival of learning such a light has been shed abroad, and such important things have taken place that the world is astonished, and must acknowledge that we have the Gospel almost as pure and unadulterated as it was in the times of the apostles and much purer than in the days of St. Jerome and St. Augustine.⁷ Since the Holy Spirit has restored the tongues it is our duty to cultivate them. If Augustine and Hilary had known Greek and Hebrew how much more reliable their interpretations. Just so with St. Bernard, "a man of great ability, so that I am inclined to place him above all other distinguished teachers whether ancient or modern; but how often he trifles with the Scriptures (through his ignorance of the original languages), in a spiritual manner to be sure, perverts them from their true meaning."⁸ Nor will the Spirit take the place of the knowledge of languages. There is no "assured and thorough handling of the Scriptures, nor usefulness to other nations, without a knowledge of the original tongues."⁹ In fact Luther claims that his own work as a reformer rested under God on his knowledge of languages. "I know full well that the Spirit does almost everything. Still I should have failed in my work if the languages had not come to my aid, and made me strong and immovable in the Scriptures. I might without them have been pious and preached the Gospel in obscurity, but I could not have disturbed the pope."¹⁰ The devil is not afraid of piety (denn mein Geist nimt ihm nichts); it is the Scriptures and the languages which drive him from the world and break up his kingdom."

It is evident, then, that Luther would have had no sympathy with the present low estate of Hebrew in the theological seminaries and of Greek in the colleges. The study of both was absolutely indispensable. Nor would he have had more sympathy with the obscurantist cru-

⁷ *Ibid.* 22 183-4.

⁸ *Ibid.* 186.

⁹ *Ibid.* 188.

¹⁰ *Ibid.* 188.

sade against non-English languages in America. "I do not hold with those who give themselves to one language, and despise all others. For I should like to educate such people as can be of use to Christ in foreign lands, that it may not go with us as with the Waldenses in Bohemia, who confined their doctrine to their own language in such a way that no one could clearly understand them without first learning their language. But the Holy Spirit acted differently. He did not wait till all the world came to Jerusalem and learned Hebrew, but he bestowed the gift of tongues upon the apostles, so that they could speak wherever they came. I prefer to follow his example, and hold it proper to exercise the young in many languages. For who knows how God may use them? For this purpose also schools are established."¹¹

Dialectics and rhetoric belong rather to the college than the theological school, and yet you will pardon me if I take time just to give you Luther's rules to a young preacher in regard to making his points. 1. Distinguish what the subject you are studying means. 2. Define and describe it. 3. Bring out the sayings of Scripture on it and therewith prove and strengthen it. 4. Illuminate it with examples. 5. Adorn it with similes and parables. 6. Exhort and make sprightly and vigorous.

History was a new discipline of Humanism. In his inaugural at Wittenberg Melanchthon urged its study, and Luther thought highly of it. He regrets that so many histories have perished and great deeds are unrecorded. In his *Vorrede zu Galeatii Capellae Historie von Herzog zu Mailand 1538* he says:

"The celebrated Roman Varro says that the very best way to teach is when example is added to the word. Otherwise the address is not so clear, is not so firmly held, and does not go to the heart. History therefore is a very precious thing; for what philosophy, wise people and reason teach as to what is useful for honorable living, history gives powerfully with examples and stories, and places it before the eye so that you can see everything which the

11 Walch, *Ausg.* 10.270.

word placed in the ear. There you find how men have done and lived, so they have been pious and wise, and how they have been rewarded. On the other hand, how the bad and foolish have fared. When one considers it, it is from histories and narratives as from a living fountain have sprung almost all laws, arts (or science, Kunst), warning, threatenings, comfort, strength, instruction, foresight, wisdom, cleverness, with all the virtues. That is, history is nothing else than an indication, recollection, and monument of divine work and judgment, how the world, particularly men, have been maintained, governed, hindered, furthered, punished and honored, according as each has deserved evil or good. . . Therefore historians are most useful people and most excellent teachers whom we can never sufficiently honor, praise, and thank, and it should be the care of our great lords, as emperors and kings, to have histories of their times written and preserved in libraries, and they should spare no expense to procure persons capable of teaching. . . But it requires a superior man to write history, a man with a lion-heart, who dares without fear to speak the truth. For most men write in such a way that according to the wishes of their rulers or friends, they pass over the vices or degeneracy of their times, or put the best construction upon them; on the other hand, through partiality for their fatherland and hostility to foreigners, they magnify insignificant virtues, and eulogize or defame according to prejudices or preferences. In this way histories become untrustworthy, and God's work is obscured. Since history describes nothing else than the ways of God, that is grace and anger, which we should believe as though written in Scripture, it ought to be written with extreme care, fidelity and truth."¹²

Luther's religious point of view makes his interest in history mainly practical. It is a mirror of virtue, vice, revelation of divine government, a Book of God, and it

¹² *Vorrede auf die Historia Galeatii Capellae vom Herzog zu Mailand*, 1538 in Erl. Ausg. 63.354 f; last part transl. by Painter in his *Luther on Education* 1887, 160-2. See Erl. Ausg. 63.354 f.

was in his spirit that Schiller in his poem *Resignation* gives the pregnant and oft quoted words

"Die Weltgeschichte ist das Weltgericht."

Luther frequently complained how wrongly histories were written. At the end of his book on the *Donatio of Constantine* he cries, "Ah would to God a careful and learned historian would bring together such examples, that is, how often the popes have grasped after the imperial and royal crowns."¹³ In one of his *Talks*: "Ah, such histories should be written. If I were younger I should write a *Chronicon*."¹⁴ Again: "How sorry I am that I have not read more poets and histories and that no one taught me these things. For I had to read a lot of the devil's stuff, philosophers and sophists, with great cost, work and loss, so that I had enough to sweep out."¹⁵ "In the beginning I was not well informed on histories."¹⁶ From histories, says Luther, you learn how to act your part in the world, with the fear of God, you become clever out of these histories, what to seek and what to avoid in this life, and how to govern others.¹⁷ Schäfer says that Luther had quite a modern feeling about history, and in this respect was ahead of his time. Even among the Humanists only a few ascribed such value to history, as they generally had in it only a philological interest.¹⁸ He had a genuine interest in the light history shed on the papacy, and regretted that there were not books to set that forth. He died too soon for the *Magdeburg Centuries*, that tremendous thesaura of Church History. How he would have revelled in it, and exploited it for popular books.

Of all the studies in the theological seminary, outside of the Old and New Testament, especially the latter, I think that Luther's favorite would have been Church History.

13 Erl. Ausg. of his *Works*, 25.86.

14 Bindseil, *Colloquia* i. 126.

15 Erl. Ausg. 22.191 f.

16 *Var. Arg.* vii, 535.

17 Erl. Ausg. 22.190 f.

18 *Luther als Kirchenhistoriker*, 1897, p. 19.

A religious genius like Luther was not over-sympathetic with philosophy. He did not reject it *in toto*. The chief things of the spirit came to us not from it, but from God's Word, but in lesser matters it has a place. He says: "With all its wisdom, human reason cannot bring us farther than that it instructs the people how they should govern themselves, honorably live in this temporal passing life, and do best for themselves in this world. How one should govern, keep house, build, and other good arts, one learns in philosophy and heathen books, but not more." How we should know God and His Son and become saved, in matters of God, philosophy knows nothing. But I have nothing against one teaching and learning philosophy. I praise and value it. But let it be modest and remain in its circle. Let it not mix in theology. Let it not call faith an accident or a quality, or say that right faith abides in us like color in the wall; but faith is a thing in the heart, given by God, which has its nature for itself, as God's own work.¹⁹ That is Luther's constant attitude. Philosophy has its place and its good points, if it keeps strictly to its own field. But speculation on religious matters founded on anything except God's word is nothing but dreams.²⁰

Finally, a practical thought or two in regard to Luther's relation to theology. He claimed that actual experiences of life were necessary to make a theologian.

"I have not learned my theology once for all, but ever deeper and deeper did I have to go into it. My buffetings contributed to it. No one can understand the Holy Scripture except by practice and attacks. The fanatics fail here because they do not have the devil as an opponent. Paul knew this because the devil bore him diligently to study Holy Scripture. So I have had pope, universities and scholars and through them the devil clinging to my neck and they have driven me to the Bible, which I have diligently studied and thereby correctly learned it. What can a physician do who always stays at school and reads

¹⁹ *Tischreden*, i. 47-8.

²⁰ *Tagsbuch über Dr. Luther, geführt von Cordatus*, 1537, hrsg. v. Wrampelmeyer, Halle, 1885, p. 377 (no. 1426).

and never practices medicine? Without practice and experience no one can learn."²¹

I understand Luther to mean that the true theology comes not alone through study but through actual testing in the open field of life. Many a young minister has built around him fine theories, but they have crumbled into dust when he has come into contact with lost men and women and has tried to save them. Luther was a Biblical theologian.

"A theologian must have the *punctum mathematicum*, hit certainly, when he says, 'There it stands in God's Word and nowhere else.' Jurists can't do this, nor organists, who if they strike the wrong pipe try another. But theology strikes the *punctum mathematicum* and says, 'There is one Righteousness which is Jesus Christ; who believes on him, he is justified.' Of Christ we theologians preach and say, 'This one doctrine (*Lehre*) is right.' So also say the prophets Isaiah and Jeremiah. So we do not wish to have forgiveness [in our own way]; for the doctrine is not mine, but God's, as the Lord and Christ says himself, 'The words I speak are not mine but my Father's.'²² A true theologian should understand the whole Bible, particularly the chief things in Moses, prophets, Isaiah, etc., Psalms, evangelists, Paul, etc., and not alone one or two prophets. Jurists are cleverer than theologians for they stand by their laws, which govern them and declare right (or law, *Recht*)."²³

For this reason he was a convinced theologian. He had no doubt of his ground. He even thinks Paul's word, Prove all things, does not apply to the Gospel, but only to such things as papal decrees.

"The word of the Gospel one must not prove, for it is pure, but just hear it. For the Father from heaven sounded out, This Christ, my Son, shall ye hear. That means hear and not ask why, explaining it by our reason and philosophy."²⁴ In theology is no exception nor extract (arbitrarily taking out this or that) One must

21 Walch Ausg. 22.95.

22 *Ibid.* 22.557.

23 *Ibid.* 22.997.

24 *Ibid.* 22.1058.

be most surely certain that it is so and not otherwise. For a theologian and preacher must not say, Lord, I have taught wrongly, so forgive me; but what he publicly teaches and writes that should he be certain of and say, God has spoken, taught, written, and it is his word; therefore is it the certain truth.²⁵

For this reason also Luther separated sharply between theology and speculation, as men who truly honored him and considered themselves his disciples like Ritschl did not. One should not mix philosophy with theology, but distinguish one from the other in the wisest way.²⁶ (After saying again that theology stands in practice and use, he goes on):

"Her foundation is Christ, that one should grasp by faith his sufferings, dying and resurrection. But all who to-day do not hold with us and have not our doctrine before them, they make only a speculative theology, guide themselves according to the reason and speculate as from things. For they cannot get away from the idea that he who does good and is pious to him it goes well. But who fears God and trusts in him it goes well at last. Such speculative theology belongs with the devil to hell.²⁷ Theology should be empress, and philosophy and other good arts should be servants of her, not rule and master her, as Servetus, Campanus and other fanatics do.²⁸ (Nor should theology give way to law). For the jurists' doctrine is nothing but Nisi, that is, without that, except. In everything must be Nisi. But theology does not go with that, but is certain and has firm ground, which neither fails nor deceives. Jurists might well give help, but we do not need their voice and applause."²⁹

Mr. President, we seem to hear again the voice of Paul, —I know, we know. It seems a cry from a far off age. Modern theology echoes the oft quoted words of Lord Aberdeen, "I wish I were as sure of any one thing as Lord

25 *Ibid.* 22.2205.

26 *Ibid.* 8.2121.

27 *Ibid.* 22.11 (Table Talk).

28 *Ibid.* 22.369 (Table Talk).

29 *Ibid.* 22.2165 (Table Talk).

Macaulay is of everything." It waits on the "trend of modern thought." It listens till it hears the voice of the Zeitgeist. Instead of, like John, having its ears to the lips of Christ it has them on the ground to hear the tramp of young collegians. A little more of the certainty of Luther would not hurt it. It is only because the founders of Protestant churches were sure of their message that we are here to-day. If they had not *known* in whom they believed, how different modern history!

Lastly, Luther perceived that it takes something more to make a theologian than learning and schools.

"A Doctor of Holy Scripture will no one make of you, except alone the Holy Spirit from heaven, as Christ says John 6:45, Ye must all be taught God. The Holy Spirit does not ask after red or brown Baretta, or what is of pomp, whether one is young or old, laymen or minister, monk or worldly, virgin or married,—he once spoke through an ass against the prophet who rode it, Deut. 22:28. (Nor do books alone make the theologian). Lessen your books and read the best. For many books do not make learned, nor much reading, but good things and oft read that makes learned in Scripture and pious. In fact you should read the writings of the holy Fathers only for a time in order to come to the Scripture, whereas we read them in order to stay in them and never come to the Scripture... The dear Fathers want to lead us to the Scripture with their writings. May we lead ourselves therewith, so that still alone Scripture is our winegarten, wherein we shall all exercise and work."³⁰

May the young men who come to Gettysburg in the second hundred years of the Seminary unite Luther's love of learning with his greater love of God's Word and his recognition that over and around and under both must be the presence of the Holy Spirit in the heart and life of the student, who can find the highest and deepest truth only in his actual saving ministrations to Church and world.

*Drew Theological Seminary,
Madison, N. J.*

³⁰ *Ibid.* 10.383. I am indebted in last part of this address to the copious citations in the great *Luther Concordanz* of Zimmerman, Lomler, Lucius and others, Darmstadt, 1828-30, 4 vols.

ARTICLE XIV.

GREETINGS FROM YALE UNIVERSITY.

LUTHER ALLAN WEIGLE.

I want to begin with a personal word of gratitude and loyalty. This is my own Seminary, and it was my father's. He received here the theological training that fitted him for forty-five years of blessed service as a minister of Christ. He was, for a longer period than any other except Dr. J. G. Schmucker, the president of its Board of Directors. It was his great joy that his sons were trained here; and I remember his happiness in the fact that, like Drs. S. S. Schmucker, Hay and Billheimer, he not only was himself chosen to deliver one of the annual Holman Lectures on the Augsburg Confession, but was followed in that honored succession by one of his sons.

Though my work has taken me into another fellowship, and I have been for many years a member of a Congregational Church, I am still a Lutheran in theology; and I am profoundly grateful for all that this institution has meant to me. There were giants on this Faculty twenty-five years ago—Valentine, Wolf, Richard, Billheimer—effective teachers, thorough scholars, and men of genuine spiritual experience. To no men who have been my teachers do I owe more than to Dr. Valentine and Dr. Wolf, who stand in my memory with Professor George T. Ladd, for the widening of mental horizons and the emancipating and disciplining of intellectual powers which they afforded to us who were their students.

I am happy to come to-day as the representative of the Divinity School and the Graduate School of Yale University, to extend to this Seminary the congratulations and express the hearty good wishes of these schools of the

University of which they are a part. The Yale Divinity School is just a little older than you. We celebrated our Centennial four years ago. It is a joy to us to-day to share with you in celebrating the achievements of the century just ended, and to look forward with you to centuries to come, throughout which it is our prayer that this institution may abide and grow ever greater in service in this historic center of Lutheranism in America.

These are not the idle felicitations of passing acquaintance. We at Yale have long known you. In the course on Lutheran History, Doctrine and Polity which we require of all Lutheran students, the works of Schmucker, Valentine, Wolf, Richard and Wentz, from your Faculty, and of Charles Porterfield Krauth and Henry E. Jacobs, from your alumni, are used as text-books or collateral reading. One of the most creditable dissertations, which was presented to the Faculty of the Graduate School in candidacy for the Ph.D. degree one year ago, was concerned with certain aspects of the work of the founder and first President of this Seminary, Dr. S. S. Schmucker, a man whose great figure will loom larger, rather than smaller, as the passage of time lends perspective to the view of the history of Christianity in this country. The text-book used by all Yale students who study the History of Christian Doctrine is the translation of Seeberg's Text-book of the History of Doctrine, by one of your alumni, Dr. Charles E. Hay.

"Martin Luther is one of the few men of whom it may be said that the history of the world was profoundly altered by his work," wrote my late colleague, the Provost of the University, Williston Walker, shortly before his death. "He moved men by the power of a profound religious experience, resulting in unshakable trust in God, and in direct, immediate and personal relations to Him, which brought a confident salvation that left no room for the elaborate hierarchical and sacramental structures of the Middle Ages. He spoke to his countrymen as one pro-

foundly of them in aspirations and sympathies, yet above them by virtue of a vivid and compelling faith, and a courage, physical and spiritual, of the most heroic mould." The sympathetic understanding of Luther which finds expression in these words is further reflected in what Dean Charles R. Brown has written concerning the Lutheran Church: "With the same robust faith exhibited by the man whose name it bears, the Lutheran Church of our own day moves out singing with all its strength,

A mighty fortress is our God,
A bulwark never failing.

Conscious of its direct access to God, heartened to the core by its doctrine of grace, exalting the Scriptures as furnishing the only true norm of faith and practice, it seeks to establish its people for all time in the liberty wherewith Christ has made them free."

The first three decades of the nineteenth century, during which Andover, Princeton, Hartwick, Bangor, Auburn, Harvard, Yale, Gettysburg, and a dozen other theological seminaries were founded, were marked also by a remarkable increase in the membership of the churches, by the beginnings of home missionary effort and of the foreign missionary enterprise, and by the organization of a multitude of philanthropic and benevolent societies. These were the more permanent manifestations of what has been called the Second Awakening of American religious life—a great revival movement that spread throughout the country from 1797 on, and put an end to the atheism and infidelity that had become fashionable.

The Second Awakening was sorely needed, for in the closing years of the eighteenth century the moral and religious life of America had touched its lowest ebb. The Revolutionary War had fostered the growth of crime and immorality; and had plunged the country into debt and into the excesses that attend an inflation of currency. The shallow Deism of English philosophy cast ridicule upon Christianity's claim to embody a revelation of God; and

the scepticism of Hume seemed to emancipate humanity from any standards other than momentary desire. "Natural right" and "state of nature," moreover, had been potent phrases in the struggle for independence; it was an easy step to exalt natural impulses and to decry the scruples of piety as unwarranted limitations upon personal liberty. Then there was France! France had been our friend and helper. France too was now in revolution. Jacobin clubs and societies of so-called "Illuminati" sprang up all over the country, devoted to the destruction of Christianity and the general revolutionizing of government and society. These clubs spread broadcast, sold for a few pennies or given away, an edition printed in France of Tom Paine's "Age of Reason," the foremost example of a type of popular book whose deistic affirmations were quite overshadowed by the predominant effect of the virulent, mocking negations of Christian doctrines and institutions which accompanied them. Students caught infidelity, in those days, as they would any other fashion. The College of William and Mary, Bishop Meade wrote, was a hot-bed of French politics and irreligion, and it was to be expected that educated young men in Virginia were for the most part sceptics, if not avowed unbelievers. At Princeton, in 1782, there were but two students who professed to be Christians; at Bowdoin, in 1810, there was one. A revival at Yale had swelled the membership of the college church in 1783; but seventeen years later there were but five student members. When Lyman Beecher entered Yale as a student, he found that most of the senior class were infidels, and called one another Voltaire, Rosseau, D'Alembert, etc.

This is a dark picture. I have painted it in some detail because it came to an end, and because in its passing there is a counsel of hope for our own time. The atheism and infidelity of the later eighteenth century did not last; it gave way before the mighty forces of the Spirit of God, as manifested in the Great Revival of the early 1800's. We can face more boldly the gigantic tasks of the Chris-

tian ministry in this present day, when we remember this.

For the time in which you and I live, this year in which we celebrate the one hundredth anniversary of the founding of this Seminary at Gettysburg, is in some respects strangely like the period which I have just described. We too have been at war; and war has been followed by extravagance and by an appalling prevalence of crime and immorality. Old conventions are shattered; restraints are denounced as unwarranted repressions of individuality; liberty is confounded with lawlessness. Russia is our France; John Dewey our Hume; and Henry L. Mencken our Tom Paine. Atheism has again become blatant, and societies devoted to the propaganda of irreligion have begun to be organized. I received the literature of one such the other day, which invited me to join, not only in my own name, but in those of my children; and assured me that the children's society was being well planned, as they had secured a brilliant young girl of seventeen living in one of the towns of Pennsylvania, to head it up and to write the lessons in atheism for the children. The desire of folk to do what they please, when they please, and where they please, finds supposedly scientific backing and sanction in the behavioristic psychology of John B. Watson, the psycho-analytic mythology of Sigmund Freud, and the free-love philosophy of Bertrand Russell. In his recent book brazenly entitled "Education and the Good Life," Russell frankly says, a propos of the sex education of his own children: "I shall not teach that faithfulness to our partner through life is in any way desirable, or that a permanent marriage should be regarded as excluding temporary episodes."

This pseudo-scientific materialism and pagan ethics find fit expression in the sex-fiction and shoddy verse, the indecent shows and raucous jazz, which have so largely taken the place once occupied by literature, art and music. And then we blink our eyes and shake our heads and ask despairingly: What ails our youth? What is the matter with the young people of to-day? We forget that youth

holds the mirror to middle-age. There is nothing the matter with young people to-day except that they are reacting in perfectly natural ways to the stimuli afforded them by the pagan lustfulness of a world that is drifting away from God and from good.

There are many mature and otherwise educated men and women of to-day who are not even sufficiently interested in religion to oppose it; they simply ignore it. If conscious of it at all, they exhibit a languid interest in the newspaper accounts of the latest passage-at-arms between Fundamentalist and Liberal, or smile with detached, tolerant amusement at the beliefs and practice of those of their friends who still see something in it. Religion lies, they dimly feel, in the area of personal liberty. If anyone likes it, that is his concern, not theirs. It is a harmless fad, if one does not get too much in earnest about it; and for those who are in earnest it is a specialized interest, without particular claim upon folk whose interests lie elsewhere.

The present recrudescence of paganism, passive and active, is due, as social phenomena generally are, to a multiplicity of causes, of which the chief, doubtless, are twentieth century man's intoxication with the mastery over natural forces which science and invention have placed in his hands, and the freedom from inhibitions which has resulted from his being told that he is after all but a cunning animal, without creative choice or responsibility. Among these causes must be placed the secularization of education which was brought about in the latter half of the nineteenth century. We are beginning to reap the fruit of our fathers' mistake in taking religion out of the schools. One reason why so many of the present generation of middle-aged men and women ignore religion, is because their education ignored it.

We have committed the education of our children to a system of public schools which we have almost completely stripped of religious elements. This was the work, not of infidels or athletes, but of folk who spoke and acted in the name of religion. The secularization of public edu-

cation took place because the churches of America have been more anxious, each to see to it that the public schools should not contain anything inconsistent with its peculiar and distinctive denominational doctrines and practices, than they have been to co-operate to the end that there might be retained in these schools the great fundamental principles of morality and religion which are their common faith and aspiration.

The public schools are at the mercy of minorities with respect to matters of religious conviction. Whenever a group, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to any religious element in the life or program of these schools, that has usually been eliminated, and nothing else of a religious sort has taken its place. The result is the present situation, with the public schools, in many states, afraid even to use words that have religious connotation. Recently, in one of our great cities, formal objection was made to the observance of Christmas, in any form, by the public schools; and the objection failed to be sustained only because the superintendent of schools was able to point out that the Christmas tree, the Yule log and the mistletoe have a history among the Teutonic tribes, which antedates the Christian era. The public schools of that city may still take note of Christmas because, forsooth, it is a pagan holiday: because the religion with which certain of its symbols were once associated has been so long dead that no one can object to it.

The ignoring of religion by the schools of America endangers the perpetuity of those moral and religious institutions which are most characteristic of American life. It imperils the future of religion among us, and, with religion, the future of the nation itself. Inevitably, this ignoring of religion discredits religion in the minds of our children. Impressions are being made which lead to their thinking of religion as relatively unimportant, or irrelevant to the real business of life, or intellectually negligible, or a mere matter of personal taste or preference.

This danger is greater to-day than ever before; because the public schools are greater to-day than ever before. We have enlarged the scope of the public schools, and enriched their curricula, till they embrace the whole range of human knowledge and human vocation that is open to the understanding and active powers of the young. We are relying upon these schools to afford to children much that under simpler social conditions was afforded to them by the incidental activities and contacts of every day life in the home and the community. The philosopher of this movement says frankly that it is the business of the school to afford to children a social environment simpler and purer, yet wider and better balanced and proportioned, than the social environment in which they chance to be born. The ignoring of religion by such schools conveys a powerful condemnatory suggestion. It was a matter of little consequence if the old-fashioned public school omitted religion; for it omitted a great many things. No child could imagine that he was getting the whole of his education from it. But it is a matter of very grave consequence for the public school of to-day to ignore religion; for the public school includes practically every other sound human interest except religion. When a school which explicitly sets out to furnish to children a social environment simpler, purer, wider, and better balanced than that of the big world, grants to religion no recognition, there is only one conclusion for a sensible child to draw. The very vitality, efficiency, and educative richness of the present school system constitute a source of increased danger to religion so long as these schools give to it no more effective recognition than they now do.

The present situation cannot last. The current paganism will run its course; and sometime we shall again provide, in our schools and colleges, for the awakening and cultivation in childhood and youth of the religious faith which is their birthright. The tides of the spirit are now at the ebb; and they will return. But we must not shut our eyes to the fact that their return depends in large

part upon what we do and what we are, upon our fitness to be used of the Spirit of God in this time that tries men's souls.

Two opposing tendencies are abroad in the churches to-day, both of which are hindrances to the witness of the Spirit, and weaken the Church's ability to meet and conquer the materialism and paganism of our time. One is the tendency to reduce Christianity to an ethics merely; the other is the tendency to identify it with a particular scheme of dogma or polity.

Theoretically, the tendency to reduce Christianity to ethics is rooted in the pragmatic, functional schemes of philosophy which are so characteristic an expression of the life of the day; practically, it is associated with the movement toward a truer social interpretation and application of the principles of Jesus. The motives and purposes of the latter movement are sound; but it cuts loose from its own dynamic when it tries, as a system of social ethics, to stand alone, without support in the eternal nature and redemptive purpose of God. One of my colleagues, a few years ago, when lecturing to a group of summer school students, gathered from various colleges and universities, asked in an examination the question, "What is the place of theism in the Christian religion?" and received from one student the astonishing answer, "Theism has become a hindrance to the fuller development of the Christian religion," and from others various statements of similar purport. Whatever else a Christian ethics without theistic sanctions may be, it is certainly not Christ's ethics, nor is the social gospel it promulgates Christ's gospel. For Him, ethics and the gospel, man's duty and God's character, the way of life and the redeeming purpose and disposition of God, are indissolubly and organically related. A Christianity without God who was in Christ, reconciling the world unto Himself, is no longer Christian.

Religion may have been encumbered, in times past, with overmuch theology; but it cannot exist without belief. Religion is more than a way of life; it is a way of

life undergirded and sustained by a belief concerning the structure of the universe itself and the stability of moral values therein. It is more than human aspiration; it is the rising to consciousness in human experience of the divine initiative.

The other tendency, which is not peculiar to our time, is to define Christianity in terms of a particular system of creeds or politics, and to exclude from Christian fellowship all who do not agree with these particular formulations or practices. So it happens that one who is a sincere disciple of our Lord, endeavoring to walk in His way of love and service, and experiencing the power of His gospel, may yet find that in the eyes of some he is no true Christian because he will not submit to the infallible authority of the Pope, or because he does not believe in a particular theory of the mechanism of divine inspiration, or because he was baptized by sprinkling instead of by immersion, or because he does not expect the visible, imminent pre-millennial second coming of Christ. Surely this is a tithing of mint and anise and cummin, to the neglect of the weightier matters. It is the tragedy of our time that men who profess the name of Christ should be engaged in quarrelling with one another, instead of standing shoulder to shoulder to combat the materialism, the atheism and the lust which are rapidly carrying the world away from God.

One of the most brilliant men whom it has been my privilege to teach, is a Chinese Christian, Dr. Timothy Tingfang Lew, now Dean of Peking University. He was one of the most influential leaders of the National Christian Conferences, and the peroration of the eloquent address in which he pleaded for a Christian Church in China which will rise above the differences that hold the churches of America apart, has been widely quoted: "We are agreed to differ, but determined to love." I have been told that at the meeting in Indianapolis of the Northern Baptist Convention, when it was feared that strife over theological issues might disrupt that body, this sentence from Dr. Lew's address hung as a motto upon the wall of

the convention hall. There is something dramatic about that, and more than dramatic—it is soul-searching. Back from China comes the message to the churches of America: "We are agreed to differ, but determined to love."

Do not misunderstand what I am saying as a plea for the discarding of creeds and the blurring over of differences. The message from China has two sides. It recognizes the agreement to differ as well as the determination to love. I have scant sympathy with the popular decrying of creeds and despite of theology. A religion without theology would be a religion without thought concerning the eternal verities. Shall we use the minds God gave us on all lesser subjects, but withhold them from thinking on the highest? And, just because the Highest lies beyond their power fully to comprehend and describe, there is always room for honest differences of insight, conviction and emphasis.

The world needs more, not less, thinking in the realm of the creeds as well as in the field of Christian social ethics. There is nothing to be gained by maintaining what George Eliot once called "the right of the individual to general haziness"; and much to be lost. Intolerance is the fruit of ignorance. Clear thinking does not fear the fellowship of those who differ. The most jealous sectarianism is that of folk whose creeds and politics are matters of habit, custom and contagion merely. The man who sees clearly the reasons for his own convictions is able to appreciate and respect the reasons which others have for their convictions. He is not afraid to co-operate with others, for he knows how far agreement goes and where difference begins, how important or how trivial the differences are, and what are the bearings, both of agreements and differences, upon those purposes of Christian love which, as disciples of the Master, followers of His Way of life, and debtors to His gospel, we possess in common.

America needs a revival of religion. The theological seminaries, which were founded as a result of a great

religious awakening, enter upon the second century of their life, challenged by the world's imperative need of another such powerful movement of the Spirit of God in the minds of men. They must bend every effort to hasten and to contribute to what, please God, may in future times be looked back to as the Great Awakening of the twentieth century.

This revival will be no mere stirring of religious emotion, no exaltation of heart at the expense of head, or substitution of prejudice for knowledge, enthusiasm for education.

The revival which America needs to-day is a revival of the teaching functions of the Church, broadly conceived, and in right relation to the whole life of the Church on the one hand and to the whole of our educational system on the other. The churches must undertake the teaching of religion, in terms that help men to integrate their lives and catch something of the eternal meaning that lies beneath the welter of facts and laws, interests and occupations that make up the modern world.

It is a great mistake to contrast evangelism and education, as is sometimes done. The words "evangelism," "evangelistic," "evangelical" are too precious to be surrendered to itinerant revivalists. They properly connote, not a method of propaganda, but the content of the churches' message to the minds and hearts and wills of men. Evangel means gospel. Any method that brings the gospel of Jesus Christ to bear in enriching and redeeming power upon human lives is properly to be termed evangelistic. Not evangelism or education, but evangelism through education, is the hope of the world.

This revival demands the co-operation of the churches—a larger, more whole-hearted, responsible and effective co-operation in evangelistic, educational, and socially redemptive service than they have as yet been willing to undertake.

To that co-operation, and to the coming victory of Christian principles over materialism and atheism which it will make possible, the Lutheran Church has much to

contribute. Its Christ-centered theology, its loyalty to the Word God as revealed in true perspective in the light of the gospel of Christ, its principle of justification by faith alone, its liberty as contrasted with the literalistic legalism with which some even yet seek to fetter the followers of Christ, its view of the sanctity of the common relations and the homely duties of everyday life, its reliance upon Christian nurture in the home, and its emphasis upon Christian education, place it in a position of advantage and of corresponding opportunity and responsibility. For these principles are not Lutheran alone, not distinctive and peculiar; they are the common heritage of Protestantism—a debt that the world owes, under God, to Martin Luther.

I have sometimes heard applied to the Lutheran Church in this country a word that I dislike—*isolation*. I would have you lay upon your hearts another word—worthy, as that is not, of your calling in Christ Jesus. It is the word *service*. The Lutheran Church in America is called, not to isolation, but to service. In that service, in fellowship with all who bear the name of Christ, I pray that this Seminary may in the century to come, as in that which is closing, take its honored and distinctive part

*Yale University,
New Haven, Conn.*

ARTICLE XV.

GREETINGS FROM GETTYSBURG COLLEGE.

HENRY W. A. HANSON.

We are met to-day for a gala occasion. Our felicitations are flowers that we scatter to express the joy of our hearts.

I am thinking to-day of the prophetic mind which saw, one hundred years ago, the need for such an institution as this. The pioneer who hews his way to the heart of the forest and pitches his tent is the man who renders a service, forgotten as to the source, but enjoyed through succeeding years as a treasured possession. The men who founded Gettysburg Theological Seminary in the year 1826 little dreamed of the successive generations which, moving to every corner of North America, would bring with them the flame from the altar of Gettysburg.

We gather to-day to pay our respects to the brave souls who have fostered here continued loyalty to the high resolutions pledged a hundred years ago.

We pay our respects to the great company of those who have loyally contributed for the upbuilding and maintenance of this institution. The shelters which we rear for our bodies may be the creation of days. The institutions in which we enshrine our ideals are the product of decades, even centuries.

We gather to offer our congratulations to the distinguished gentlemen who are to-day the custodians of this Theological Seminary. To them is given a great heritage—a great task and a critical world situation. Surely no valiant soul could ask for more.

There are times in life's experiences when we are impressed with a sense of the magnitude of a situation. There are times when the ordinary progress of things may be retarded or speeded up. There are times when

the slow evolutionary order of progress and change may have a century compressed in a decade.

The ploughshare has been run through world life. In the reforming of life ideas and ideals, all the world is in a state of transition. That which is implanted in the heart of to-day will become dominant in civilization for the next hundred years. In no age has the Theological Seminary a greater challenge and opportunity than in the present generation.

Gettysburg College enters into the festivities on this occasion with all the zest and appreciation of a member of the intimate family circle. Gettysburg College owes its birth to this institution.

In 1832 there were but five colleges in the State of Pennsylvania:

Moravian Seminary, founded in 1742.

Dickinson College, founded in 1783.

Franklin and Marshall, founded in 1787.

Western University of Pennsylvania, founded in 1787.

Allegheny College, founded in 1815.

Gettysburg College, founded in 1832.

This is one of the few cases on record where a Theological Seminary founded a college. The reverse has historically been the precedent.

The college was founded for the purpose of Christian higher education, not in any contracted or sectarian sense, but as an Institution in and through which the Lutheran Church might contribute to the great work of American College education. Gettysburg College was designed to be a training school in which the Lutheran Church might give its young men the cultural foundation deemed essential in a Christian ministry.

That Gettysburg College has at all times been loyal to this high purpose of its creation is evidenced by the fact that probably ninety per cent of all those who have graduated from this historic Institution have been the sons of Gettysburg College.

The Church, as a whole, during the past has been concerned with no more serious task than that of providing

a competent ministry. In the beginning of our national life this task was made simple because of the Puritan foundation of New England culture. In the language of Webster—"Human knowledge was brought to the font—learning was baptized into Christianity." It was deemed the high purpose of those who served in wisdom's temple "to gather up its productions—its blossoms and its fruit and lay them all upon the altar of Religion and virtue." The following statement of purpose by the first president of Columbia University is most significant:

"The chief thing that is aimed at in this College is to teach and engage the Children to know God in Jesus Christ, and to love and serve Him, in all Sobriety, Godliness, and Righteousness of life, with a perfect Heart, and a willing Mind; and to train them up in all virtuous Habits, and all such unselfish Knowledge as may render them creditable to their Families and Friends, Ornaments to their country and useful to the Public Weal in their Generations."

The foundation of higher education in America may be directly traced to the desire on the part of those who sought to produce a pious and cultured ministry. Religion was the fountain from which scholarship drank.

Years brought a change. The change was not the result of a philosophic system; it was not a sudden transition; it represented a gradual and, at the time, unsuspected trend. The advance of science projected the world of matter before the eyes of the student in an entirely new light. The microscope supplanted the telescope. Immensity and complexity became the all-compelling conceptions in the world of scholarship. Science, a study of things, supplanted theology as the subject of major human concern.

While the pressure of economic conditions has undoubtedly exerted an influence in bringing this about, the fundamental reason has been the scientific approach to world phenomena.

This becomes obvious when one considers the change

of vocations selected by college graduates. Forty years ago undenominational Christian colleges gave forty per cent of their male graduates to the ministry; now less than fifteen per cent. Eighty years ago fifty per cent of Harvard's graduates entered the ministry; now less than four per cent. This situation is not peculiar to Harvard: the proportion is paralleled in many other Institutions. In 1924 one hundred fourteen college graduates out of 1821 enrolled in the leading theological seminaries of our country came from large universities. In ten typical state universities, out of one thousand students only four were preparing for the ministry. The University of Illinois reported in 1917 that out of 24,404 graduates only 83 had entered the ministry; six the foreign mission field. The college board of the Presbyterian Church says that ninety per cent of its ministers and ninety-three per cent of its missionaries come from church colleges. In the Methodist board the percentage is placed at eighty-six.

I desire to break no spear with science, nor in any way minimize the service of the microscope and the laboratory. I desire merely to call attention to a trend which even to a superficial investigator will be obvious. The existence of the Church depends upon the virility of Christian schools. More and more with the passing of years our theological seminaries will have to depend upon a select group of institutions whose academic atmosphere is saturated with idealism.

One of the developments of the last decade has been the drawing of a clearly discernible line of demarcation between the university and the college. In the past the university frequently attempted to do the work of a college, while the college, just as frequently, attempted to masquerade as a university. At the present time such confusion of spheres is rapidly disappearing.

The most valuable service in the supplying of ministerial students will in my judgment be rendered by the cultural college. The segregation of any group of students in undergraduate days hampers well-rounded de-

velopment. The young men who are to be leaders in the Church, in the pulpit and in the pew, should be given the broadest possible culture. In such institutions the students should be afforded the most up-to-date methods of instruction and the best available material in the various fields of study. The Christian character of the men who make up the faculty will create an atmosphere of reverence and idealism. As a matter of practical observation, religion is caught rather than taught. Personal contact is the greatest source of incentive.

In addition to a carefully selected faculty, such an Institution should by broad contacts between the student body and the outstanding religious leaders of the world, bring about a condition which would involve confronting each individual student with the challenge of a life of service.

Gettysburg College, in presenting its felicitations to our Lutheran Theological Seminary of Gettysburg, pledges itself to such a program for the coming years. In the future, as in the past, we trust it will be our privilege to send to this Institution men possessed of those qualities of head and of heart which will qualify them for the noblest service in the Church.

Gettysburg College.

ARTICLE XVI.

REVIEW: HISTORY OF THE GETTYSBURG THEOLOGICAL SEMINARY.

HENRY ANSTADT.

History of the Gettysburg Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States and of the United Lutheran Church in America, Gettysburg, Pennsylvania. By Abdel Ross Wentz, Ph.D., D.D., Professor of Church History in the Seminary. Pp. 624. Price \$3.50.

Three main features were included in the preparations to celebrate the centennial of the founding of the Gettysburg Theological Seminary: "A volume of history, a jubilee fund, and anniversary exercises." To approach a climax the relative importance of these features must be regarded in the inverse order of their statement. The program of the anniversary exercises, covering three days, September 21-23, was gratifying and stimulating; the jubilee fund of \$200,000 provided by the four Synods of Maryland, East Pennsylvania, West Pennsylvania, and Alleghany adds a much needed increase of income; but the one hundred years of the Seminary's struggle and accomplishment furnish the only reason for additional endowment and the only explanation of the centennial enthusiasm.

Dr. Wentz was not only the logical person by reason of his professorship of Church History in the Seminary, to whom to entrust this important service of recording the institution's progress during a hundred years, but he has justified his worthiness of the trust by the presentation of a volume the value of which it would be difficult to compute by any material standard. Written in clear and sprightly style, the story lures the reader from chapter to chapter as the most prominent characters of our Church's life during this period are made to live again. The author's habits of historical research were very evidently exercised most diligently, for it seems as if no event of any real importance can have escaped his recording pen.

Two characteristics of the History impress themselves

promptly upon the reader: one is the comprehensiveness of the field that is covered, and the other is the careful attention that is given to all important details.

If the organized Church is the body of Christianity, the Theological Seminary may appropriately be described as its heart, the vital organ that impels the preaching service of the Word of life through all the veins and arteries of its being. A true account of the Seminary's history therefore is likely to furnish an accurate diagnosis of the changing conditions of the Church's life. Dr. Wentz's History carries with it this double value. The progress of the Church itself in all of its general movements and temperatures, is indicated by the difficulties and discussions, the criticisms and the encouragements, the rising and falling of the theological pulse during the one hundred years just ended. This fact is emphasized particularly in Chapter VI, where "The Church of 1826" is described, and the General Synod and the Seminary almost simultaneously come into being.

Conditions in the Church during recent years have been such as to make more easily possible the writing of a true history. No reader will be disposed to contradict the author's prefatory statement that "he has honestly striven to be fair to all individuals, parties and movements." This is the necessary temper for a true historian. But to-day when a harmonizing, co-operative, unifying spirit actuates the various bodies of our Lutheran Church, prejudices are less likely to divert the pen from the path of fair statement. When the sky is not clouded by doctrinal disputes, and when the thunders of confessional claims and denials are not so disturbing, the historian on the high mountain peak of to-day can look back through a clear atmosphere to the far distant past and give a reliable portrayal of what he has accurately seen. We have this in the volume before us, and it gives value to the book.

The roots of an old tree reach far down into the ground; the sources of a great river are many springs and brooks contributing to its constantly increasing volume. The records of the first five chapters antedate the story of the founding of the Seminary at Gettysburg; they are the roots and sources of the institution, which explain its character and influence. The last paragraph of Chapter VI is a summing up of all this introductory matter and presents the General Synod and the Gettysburg Seminary together as the product. "The Lutheran Church in America was ready therefore in 1826 to under-

take the enterprise of a theological seminary. Her numerical increase and geographical expansion had deeply impressed the need. The progressive formation of the individual synods had stimulated the spirit of self-reliance and at the same time their several individual efforts at educational institutions had shown the futility of separate action in the matter. The organization of the synods into a general body had provided the basis and the agency for vigorous action in common."

Did the establishment of the Theological Seminary save the ebbing life of the General Synod? Recalling the figure of the heart pulsating power to the various members of the body, this would appear to be the case. Or was the Synod organized and by desperate struggle kept alive through its infancy in order that the Seminary might come into being? It matters little which is the correct explanation; they are inseparably related. "One of the purposes in organizing the General Synod was to make more adequate provision for the supply of ministers. Accordingly, the first constitution of the general body, adopted at the organization meeting in 1820, specifies that the General Synod shall have power to 'devise plans for general seminaries of education' and to 'endeavor with the help of God to carry them into effect.'" While the three general bodies of the General Synod, the General Council and the United Synod in the South have happily merged into the more effectively influential United Lutheran Church in America, their separate legal existence is maintained to protect and preserve many important values. Moral and spiritual values exceed all property worth. For the General Synod the maintenance of the Gettysburg Seminary is as necessary a protection of its hundred years of theological treasures as is its formal legal existence necessary to its material safeguarding.

The caption that is given to Chapter VIII, "The Chief Founder," the comparative space that is allotted to his biography, and the fact that this sketch is placed out of the regular order of "The Faculty" biographies, all contribute to give due prominence to Samuel Simon Schmucker, D.D., father and founder of the Gettysburg Theological Seminary, and the savior of the General Synod. He is a figure that stands out against the background of the century. The author has painted a true portrait, not omitting the marks of some injudiciousness, but presenting a character of unchanging sincerity and zealous devotion. He stood for an evangelical faith, and

advocated a confessional allegiance to fundamental Lutheran doctrines, while he yearned and labored for a charitably harmonious Church.

Dr. Wentz divides the Seminary's century into four general periods, the first two, double decades, describing the growth "From Infancy to Maturity, 1826-1846," and reciting the difficult and critical "Period of Internal Discord, 1846-1864." The last two periods, of about thirty years each, following a chapter of the thrilling position of the Seminary between the Union and Confederate lines "During the Battle, 1863," bring the Seminary out of the smoke of battle, both figurative and literal, into the brighter atmosphere of "Reconstruction and Larger Undertakings, 1864-1896," and into the "Big Business and Steady Prosperity, 1896-1926."

The personnel of the Seminary is presented in the last three chapters. During the century nineteen different professors have occupied chairs of instruction, to the biography of each one of whom limited but well used space is given. In addition to these, three new professors were inaugurated with the inauguration of the new century of the Seminary's service; and various helpful lectureships have been maintained. The Alumni Record, pp. 357 to 594, occupies large space in the History, though but a few lines can be devoted to the life and service of each alumnus. It is a record of the Seminary's great usefulness to the Church, listing exactly fourteen hundred who have here found their preparation for preaching the unsearchable riches of the Word and pastoring the flock of God in the world.

While the History furnishes a record of the past in permanent form, it will serve as a mighty stimulus in its challenge for the future. Certainly every alumnus will want to own a copy; and every congregation of our Lutheran Church should have the book. The Church and Seminary are deeply indebted to Dr. Wentz for his painstaking research and for the invaluable service he has rendered.

Chambersburg, Pa.





